THE UNITED CHURCH

OBSERVER

GOLDEN GATE SEMINARY
PACIFIC SCHOOL
OF RELIGION

Toronto Telegram Photo

THE VERY REV. GEORGE DOREY, B.A., D.D., LL.D.

Close-Up of a Moderator
by A. C. Forrest

The State of the Church
by George Dorey

Letters

Maritime Action

Dear Sir: I was amazed to read in a news report in a recent issue of THE OBSERVER that the Maritime Conference had approved the new Pension Plan in principle. The Maritime Conference did *not* approve the new Pension Plan in principle. The Conference had before it four memorials and four petitions to memorialize concerning the new Pension Plan. These were placed in the hands of a committee which reported non-concurrence with the memorials and petitions. The Conference refused to accept the recommendation of the committee, and after considerable debate directed that the four memorials be sent forward with approval. The terms of the memorials were not identical but they did express the disquiet of the Conference with the new Pension Plan. No memorial approved the new Plan in principle. All asked for basic changes.

I wonder if it is generally known by the Church that the new Pension Plan did not get through the last General Council on its own "merit." It was tied together with a number of commendable regulations (the package deal) and one had to vote for the new Plan in order to get any of the others passed.

As one who opposes the new Plan, I trust there will be sufficient Commissioners at the next General Council—sharing the mind of Christ and possessing a moral passion—who will reject this new scheme and provide something worthy of a Christian Church.

Campbellton, N.B. J. E. Munson.

NOTE: After listening to several hours of debate, and reading the minutes it is difficult to say just what the Maritime Conference did decide. Many memorials, motions, amendments and amendments to the amendments were considered. Deep interest and concern were expressed; some valuable suggestions went forward. A review was asked for. But we were unable to find any clear-cut expression of opinion on "the New Pension Plan." A motion to approve it in principle went forward simpliciter. —A. C. F.

Fowler Says

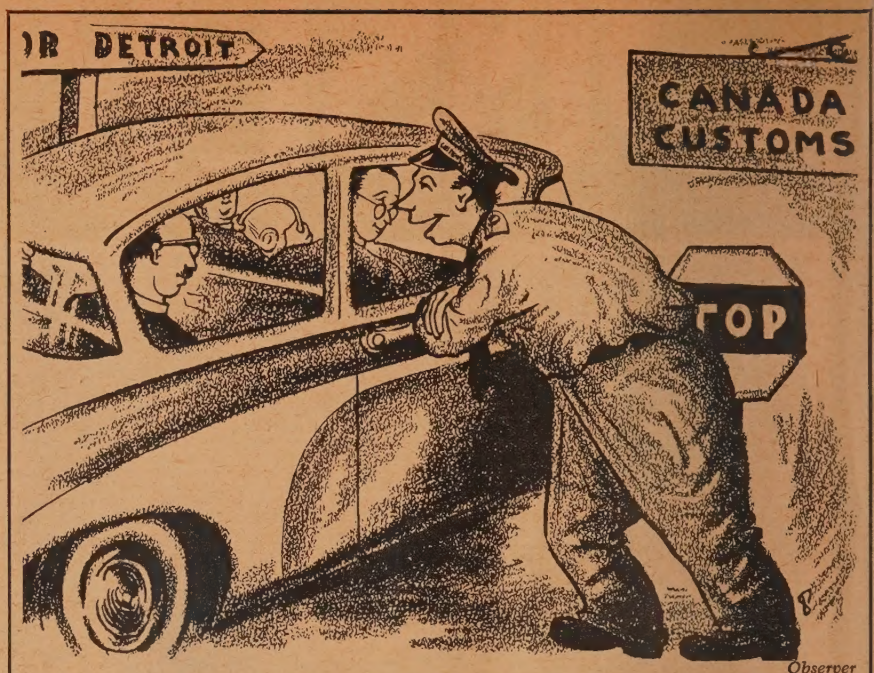
Dear Sir: In the July number in the first paragraph of "Observations" you refer to "Reverends Arthur Kewley and Ralph Waugh." Later on the same page you refer to "Revs J. R. Mutchmor, et al."

The last "Revs" brought me up all standing with much the same jolt one feels when a jet of cold water is applied to a tender tooth. "Revs" is reminiscent of aeroplane engines and propellers.

I thought this couldn't be right, so I turned up Fowler's Modern English Usage and sub.tit. "Reverend" I found this: "Reporters giving lists of Clergy have difficulties with the plural of the abbreviation but since reverend is an adjective and not a noun there is neither occasion for nor correctness in such forms as Revs and Revds; the Rev. J. Smith, W. H. Jones, etc., is the way to put it."

Let there be an end accordingly to "revs", mon vieux.

Simcoe, Ont. W. P. Mackay.



"Council must be quiet today. . . You're the tenth carload to go across!"

Protest from P.E.I.

Dear Sir: . . . I was utterly amazed to read . . . "The Preacher's Minimum." There may well be thoughts therein that need to be expressed. But I am . . . stunned that the Editor . . . should choose such words and phrases as are found in this article.

The Board of Finance had let it be known . . . it would recommend . . . that the minimum ministerial salary be increased from $3,000 to $3,200. . . . it was perfectly within the right of any Presbytery or Conference to make comment thereon. An objection has been stated by the P.E.I. Presbytery. . . . Yet I read . . . that we are seeking "to frustrate the plans of the Board of Finance" . . . "should have been tossed under the table." This, Sir, is strong language. Does it imply that the action of the P.E.I. Presbytery in availing itself of a constitutional privilege is . . . just not to be done? Does it imply that the intention of the Board of Finance is to be accepted without question—and, further, without any right to question on the part of a Presbytery?

What I am objecting to, Mr. Editor, is the choice of words and the phrasing of your editorial. . . . You make light of a Presbytery decision when you state that (it) ought to have been tossed under the table. . . .

To these things, Mr. Editor, I object strongly. If our Church has come to the point where the voice of a Presbytery cannot be raised without the Editor of our national paper making light of its protest and ridiculing its actions, I am dismayed.

Hunter River, P.E.I. C. R. Moase.

Let's Wait

Dear Sir: With reference to our National Evangelistic Mission which is to be considered and confirmed at General Council, it seems time to suggest that the next step be deferred for some time while we wait further on God for the quickening which was hoped for this spring. To go to the nation with a message requires a Church which is confident and strong in its faith and its life, and is itself a thriving manifestation of the Holy Spirit at work.

Perhaps if we wait just a bit more, and pray, God may equip us better for the tremendous task which undoubtedly lies before us. It is more strategic sometimes to wait battle until one's arming has been completed, than to jump in partly prepared and suffer slow defeat.

What this is trying to say is that the evidences of revival are pretty scant in this corner of the country. But "they that wait upon the Lord shall renew their strength. . . ."

Aurora, Ont. John Morris, Jr.

Thanks

Dear Sir: I would like to thank you for printing the story of "Mary Denny," by Mr. Platts. It is a challenge to us who have plenty, who may not think very often to give thanks for it, and to tithe so faithfully with it. It was good to be reminded that God does the deciding and that he is "enormously concerned" about each one of us, and her "perennial thankfulness" is something to aim at surely.

Toronto, Ont. M. Macfie.

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Devotions By PETER GORDON WHITE

Commissioned

THOSE three hundred and eighty commissioners gathered in Windsor for the Seventeenth General Council should be supported by the prayers of us all. For as the Secretary of General Council, Dr. Ernest E. Long, has said, "The commissioners are not 'delegates' bound by definite instruction concerning any issue, but are people set apart as rulers in the House of God, who with initiative, insight, wisdom and a due sense of responsibility, exercise the authority of the Church. The General Council is a pulsing organ of unity among us, helping us to serve one Lord and to face the world as one people." Surely these people, half of them clergy, half of them laypeople, need the sustenance of earnest prayer as they proceed to make pronouncements on questions of faith, moral issues, and matters of ecclesiastical, social and international concern.

We might pray, for example, that each might remember that "loving humility is marvellously strong, the strongest of all things, and there is nothing else like it." Thus speaks the monk, Father Zossima, in Dostoevsky's monumental novel, *The Brothers Karamazov*. Here is the context of his words:

Brothers, have no fear of men's sin. Love a man even in his sin, for that is the semblance of Divine Love and is the highest love on earth.

Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything.

If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.

Love the animals: God has given them the rudiments of thought and joy untroubled. . . . Love children especially, for they too are sinless like the angels; they live to soften and purify our hearts and as it were to guide us. Woe to him who offends a child! Father Anfim taught me to love children. The kind, silent man used often on our wanderings to spend the farthings given us on sweets and cakes for the children. He could not pass by a child without emotion. That's the nature of the man.

At some thoughts one stands perplexed, especially at the sight of men's sin, and wonders whether one should use force or humble love. Always decide to use humble love. If you resolve on that once for all, you may subdue the whole world. Loving humility is marvellously strong, the strongest of all things, and there is nothing else like it.

Home Daily Bible Readings

Sept. 15. Clad in White Garments ..... Revelation 3: 1-6
Sept. 16. You Have Kept My Word ..... Revelation 3: 8-13

The Kingdom Triumphant. Matthew 6: 4-13; Revelation 7: 9-17; 11: 15-19a.

Sept. 17. The Lord Is My Refuge.... Psalms 91: 1-10
Sept. 18. Thy Kingdom Come..... Acts 1: 6-12
Sept. 19. The Throne of the Lamb ..... Revelation 4: 1-11
Sept. 20. The Lion of Judah..... Revelation 5: 1-13
Sept. 21. The Four Horsemen... Revelation 6: 1-11
Sept. 22. The Kingdom Triumphant ..... Revelation 7: 9-17
Sept. 23. The Kingdom of Our Lord ..... Revelation 11: 15-19

The Great Invitation. Mark 10: 13-16; Revelation 3: 20; 21: 1—22: 21.

Sept. 24. Return to the Lord..... Hosea 6: 1-6
Sept. 25. All Who Labour..... Matthew 11: 25-30
Sept. 26. Let the Children Come.. Mark 10: 7-16
Sept. 27. The Invitation to All Men ..... 1 Timothy 2: 1-7
Sept. 28. The Book of Life... Revelation 21: 15-27
Sept. 29. The River of Life..... Revelation 22: 1-9
Sept. 30. The Tree of Life.... Revelation 22: 10-21

Benediction

The sun be warm and kind
To you,
The darkest night, some star
Shine through.
The dullest morn
The radiance brew.
And when dusk comes—
God's hand
To you.

—*Eleanor Powers*

The Half-Gods

IN large sections of the Western world a new attitude toward theology and religion has become manifest. After a long period in which the need of many for a sense of life's meaning seemed to be supplied by the progress of civilization or by the realization of national destiny, disillusionment with the half-gods has made itself felt. Men who felt that they were born to die for the glory of nation or culture or for the sake of unborn generations or the advancement of knowledge, have been succeeded by generations who ask the ultimate questions with which religion and theology are concerned.

Further, it is increasingly recognized by the thoughtful that the foundations of our civilization rest on deeper convictions than those generally acknowledged; that science and democratic life, literature and art, derive their ultimate orientation from religious faith; and that without renewal of the foundations the structure cannot endure.

In this situation churches and theological schools sense that more is expected of them by their fellow men than they once thought and that they owe their neighbours more than they are prepared to give.

—*H. Richard Niebuhr in "The Purpose of the Church and its Ministry"*

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WACA
from Moose Woods Reserve

IN THE NEXT ISSUE

Saga of Moose Woods Reserve

The New Moderator

Observations

THE JACK MINER bird sanctuary, 30 miles from Windsor, has become one of the finest attractions for visitors to south-western Ontario. Mr. Manly F. Miner has written us to say that he and his wife will have a warm welcome for any General Council Commissioners and their friends who wish to visit their home and grounds. Unfortunately the birds are still at their nesting grounds, he warns, but the Sanctuary still has its interest, and the Miners, loyal United Church members at Kingsville, are pleased to carry on the work organized by the late Jack Miner.

* * * *

• ELEANOR McKIM our Mainlander who writes from Newfoundland has two qualifications for being an OBSERVER columnist. Like Mrs. Shilton and Mrs. Carder she has four children. And like them, she writes well. Both the children and the ability to write were involved in a recent exciting incident in the George Street Manse, St. John's. The children had been wanting a T.V. set, and for the usual reasons they weren't getting one. Then a dinner-table conversation indicated that Mother was thinking she might, if she got around to it, write and submit a short story for the Government-sponsored Arts and Letters contest, for which a $100.00 prize was being offered. The children were interested, and of course would be willing to keep quiet, and help about the house while Mother pounded the typewriter. Being resourceful youngsters, however, they had a proposition. How about the prize money for a T.V. set. At that moment the prize was far, far away, and Mrs. M. said "Sure," if she won anything they could use it to buy a T.V. After all she was interested in creative art or something, not money, we suppose. Hm!

Her 5,000 word tale "The Indian Amulet" based on the impact of the white man on the Beothic Indians (the natives of Newfoundland who were completely exterminated) won the prize. The little McKims got their T.V. and whom do you think got stuck for the difference between $100.00 and a 21-inch screen in St. John's?

* * * *

• A CUTE STORY came out of a visit this summer with the Peter Kellys in their lovely home at Nanaimo. Dr. Kelly, readers will know, is a Haida Indian Chief, who has been a minister of the Church for many years. One of his favourite grandsons is named Peter R. Kelly. When he started to school quite some time ago the teacher wanted to know what the R. stood for. Young Pete didn't know but he said he was named after his Grandfather who was Rev. Peter Kelly so he guessed the "R" stood for Reverend. Anyway he was happy to settle for Peter Reverend Kelly.

* * * *

• MANY READERS have been telling us that they could use some sort of a hand-book with basic information such as that we print in the column "What the United Church Teaches." Ministers and other workers say that they need some kind of inexpensive publication which they might keep in stock to hand out to new members, adherents, friends curious about the United Church, teachers and so on. We gather that they would like something they can keep in the church office, or in the glove department when they go visiting, or handy on the desk for looking up something in a hurry.

THE OBSERVER doesn't lend itself to such a use very readily, but we have a hope we may be of real help. Our plan is to bring out a special issue in the new year, from which we will ban all regular news, features, letters, editorials, and probably even the cartoon. We will publish the whole of the *Catechism*, the *Doctrine in the Basis of Union*, the *Statement of Faith*, vows of a church member, vows made when children are baptized, when people get married, etc. We will list all the colleges and schools, publish the pictures and names of church Secretaries, Superintendents of Missions, Christian Education Field Secretaries, and give other factual materials. We will carry information about the Churches which united in 1925, and give the vital statistics of The United Church of Canada.

* * * *

• BETTER ENGLISH usage campaigns always leave the campaigners wide open to correction. But it's our brethren in the radio pulpits we are hearing about. "Between you and I," is the favourite error of the air-ways, we are informed. Despite the historic campaign of the late B. K. Sandwell to put flaunt and flout in their places, they still get confused. You may flaunt the flag. But the law-breaker flouts the law.

Editorial

Is It to be Retreat?

HOSPITALS, Indian work, overseas missions and higher education provide challenges which were courageously met by the forefathers of our churches. In the days when the nation was young these were looked upon as fields of opportunity for the practice and preaching of the Christian Gospel, not just as areas inadequately served by the state into which the Church might step for the time being.

Today there are signs that the Church is in a more cautious mood and might retreat from all four. The excuse could be that this is a changing world and the state and the community must assume responsibility for what the Church has done in a temporary way.

Government policy for the Indians (and it seems wise to us) is that eventually they should be integrated and assimilated. The time will come when there will be no Reserves, no Department of Indian Affairs, and no Indians. That will mean for the Church that all of our 65 Indian Missions will be closed, our residential schools and hospitals will be used for other purposes, and translations of the Gospels will go to the Archives. This may be right. But writing "finis" to our Indian work is still decades away.

Mission hospitals were set up to serve where the unorganized community could not nurse and heal its own. Our Church policy is to withdraw and let the community take over when it is able. It is a policy which requires certain vision and courage to execute. But some are asking is it wise? For it also appeals to the cautious and the wary in us all. Some great Churches in the U.S.A. provide Grade-A hospitals in the large centres. There are those in the United Church who would like to see us do that. The Roman Catholics do it well, and they are building more. The challenge for us is probably no greater than for our ancestors to establish them at Bella Bella and Lamont.

Overseas Missions have been discouraging in recent years of Communist growth, rising nationalism, and war. But not as discouraging as they must have been to our forefathers. The United Church has fewer than half the missionaries it had abroad thirty years ago. Some say it's a changing world, but others ask, "Is this retreat?"

The call to higher education could disturb the cautious mood and test the mettle of the Church. Canada lags behind the world, with fewer than five in a thousand going to University. We have 70,000 college students now; the population growth will provide 130,000 by 1966. But if all those who should enrol were to go, it would increase to 300,000 in ten years. The State has not prepared and is not preparing for this influx. The Professors aren't being trained, the buildings aren't being erected; the funds are not being provided.

Our forefathers believed in education, and provided schools, as other great Churches are still doing. There were theological colleges for the training of ministers; secondary schools, and colleges which have become fine Universities. In the hard days the Church resisted the temptation to close down some of its theological schools. They sold, unfortunately, some of the secondary schools which might by now have become schools of higher learning. Our three Universities are doing good work with limited support from the Church.

Here there is a double challenge. The ancient call to the Church to train its own intellectually and spiritually, and establish centres of higher learning in the community; and the call to step in and do what the State fails to do. To ignore this challenge would be retreat.

THE PROPER USE OF THE SEAL

THE United Church Seal, or Crest, when it is used in its proper place is one of which we may be very proud. It is simple, dignified, and rich in teaching materials for those who must be reminded over and over of the great heritage of our uniting churches.

But we feel it has been misused and may be in danger of still greater misuse. Good people anxious for colour and significant but easy to understand symbolism have been placing it where denominational insignia should not be. A future generation may feel as sad about this as this generation feels about those dummy organ pipes which our forefathers placed so garishly for all to see and admire.

Symbols have meant much to the Church in her long history. We are beginning to profit again by their wise use. But they should only be used with the greatest of care. The Committee on Church Worship and Ritual, backed up by the General Council, should give strong leadership on this matter immediately.

ECCLESIASTICAL "REP BY POP"

NEWFOUNDLAND is not receiving fair representation by population in the General Council of the United Church. Only eight commissioners will be representing 81,000 persons under pastoral oversight. The Maritimes with three times as many people has six times as many delegates to the Council. And Toronto Conference with almost four times as many persons adhering to the United Church has just about seven times as many commissioners.

The trouble lies in the fact that so many of Newfoundland's ministers are not ordained; and the larger conferences also have as members a greater number of retired ministers and ordained men in other than pastoral work.

We would like to see more Newfoundland ministers and laymen getting to the mainland, and more mainlanders visiting the Island. Politically, economically, and religiously our youngest (and our oldest) Province will continue to undergo a revolution. The closer the ties with the other Conferences and Council during these years, the better for all of us.

THE UNITED CHURCH
OBSERVER
SEPTEMBER 15, 1956

THE STATE OF THE CHURCH

A Condensation of the Moderator's Report to the Seventeenth General Council

MY FIRST word is one of sincere thanks for the kindness that has been shown me during my term of office. I thought I knew something of the heart of the Church, but I did not even imagine how graciously and generously the Church felt towards the man who for two years holds the office of Moderator of the General Council. I have constantly been aware of your prayers on my behalf and I am sure that God has helped me physically, mentally, and, I trust, spiritually, to discharge the duties laid on me at Sackville. . . .

May I particularly mention the Secretary of the General Council, Dr. Ernest E. Long, who assumed his duties on January 1st, 1955. He has been a brother beloved. I need not say that he is doing a good job as Secretary. This Council is his baptism —I trust not of fire, but of good will.

I shall miss my fellow officers and the associations built up during the years. They have been very helpful to me. There is nothing like the frank interchange of opinions and, is it not written "Iron sharpeneth iron; so a man sharpeneth the countenance of his friends"? . . .

The Church in Canada

You have given me the privilege of seeing the Church to an extent that few men have because I have not only gone about during the last two years, but as you will know I have, as one of the Secretaries of the Board of Home Missions, been in close touch with the men and women of the Charges for many years. May I offer some impressions of our United Church:

1. It is a Church with a majority of relatively small congregations and Pastoral Charges. The large city church catches the eye and perhaps some faithful worker thinks that no one knows of his or her work. Perhaps that is true, but I am impressed by the fact that we are a Church, the growth of which depends on the efforts of people in small places.

If you look at the statistics carefully you will see that the majority of our Charges report the number of families as being below the average, the number of persons under pastoral oversight below the average per Charge. There are far more Charges outside the cities and industrial centres than there are in them.

In 1954, 38,196 persons were received into membership on profession of faith. I am sure you would be surprised to discover in how many Charges the total was ten or less. I am not using this figure in any other sense than to underline how much we owe to the ordinary folk in the ordinary places. So if you come from one of these, lift up your heads. That is not to minimize the work in our larger places and congregations, but I have never been in as close touch with this phase of our church life.

2. Our Church has in its membership a fair cross-section of the national life. That is probably less true in our larger industrial centres than it is in the rural areas of the country. The Sixteenth General Council had before it and embalmed in the Record of Proceedings the report of a Commission on a Functional Ministry. It reported that it could find no evidence to support the view that the Church is essentially a bourgeois institution, and the working-man is persuaded that, on the whole, the Church is out of sympathy with his aspirations and interests. . . .

We are a Church set in the midst of a Nation whose economy is expanding at what may truly be termed a prodigious rate. We, therefore, must be an expanding and growing Church. You will hear reports bearing on Church Extension, both in and around the cities and in some remote places where expansion is taking place. All I want to do is to share with you facts favourable and unfavourable which I gather from the *Year Book* interpreted by my own experience.

Taking the list of Pastoral Charges in the *Year Book* of 1948 and comparing them with the list of 1956, I find that in the former year we had a total of 2,539 Charges—in the latter, 2,566. In 1948 we had 2,002 Charges served or to be served by ordained ministers, of which 92 were vacant on July 1st of that year; in 1956, 2,006 Charges in the same group, with 107 vacancies to be filled. If these vacancies were equally distributed in all the Conferences, we might take this as normal, but we should be disturbed by the fact that 22 of this total of 107 were in the Maritime Conference and 41 in the Prairie Conferences. Further, in 1948 we reported 65 Charges served by students in attendance at College on a yearly basis, and 105 in 1956. Most of these are or should normally have the services of an ordained minister. While paying due tribute to the work of these young men and of their wives, I take leave to doubt whether this arrangement is the best possible either for the field or for the student. I am well aware that many, if not all, of these men are married and that this is one way by which they can obtain the education required by the Church, but I doubt if it is the only way. Nevertheless, it is one way of meeting the shortage of ministers from which we suffer.

More Encouraging

Let us turn to a more encouraging aspect. During these years 114 *new* Charges have called ordained ministers and there are 15 more Charges with ordained assistants. Thirteen new Charges have the services of Lay Supplies, and 86 are served—temporarily, I hope — by students or retired ministers. The areas of our country where urban development is the most rapid have not been neglected. Of the 114 new ordained Charges, 11 are in the Montreal and Ottawa Conference, 22 in Toronto, 13 in Hamilton, 7 in London, 18 in Alberta, and 14 in British Columbia. We are encouraged but neither complacent nor satisfied. The centrifugal forces which pull ministers into certain Conferences are normal and natural in such times as these. What is disturbing is that the pool of available men is so shallow that there is no residue for the sections where the need is great but the centripetal suction is weak.

The expansion of our economy poses other and more searching questions for the Church—ours and all other Churches. A time of material growth is usually a time when the minds of men turn to the possibility of great financial opportunities. Money and the acquisition of it is not necessarily bad. The Scripture says that it is the love of money which is the root of all evil. I rather think, however, that our Canadian way of life is in danger of exalting the material rewards at the risk of neglecting to lay stress on the fact that these gifts with which God has so richly endowed our nation have been entrusted to us as stewards and not as owners. Many of you will remember a chapter in the Book of Isaiah in which the prophet scathingly and sarcastically speaks of the arrogance of the Assyrian king and his boast that he had conquered by the strength of his arm and by his skill. The prophet asks, "Shall the axe boast against him that

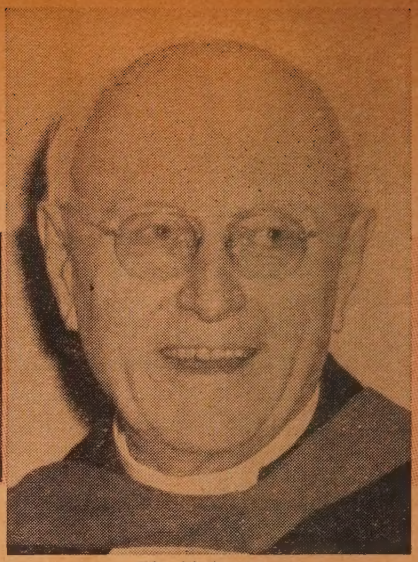
(*Continued on page 26*)

The Boy

The Student

The Pastor

The Secretary



The Moderator

By A. C. FORREST

CLOSE - UP O

OVER sixty years ago a small farm boy on the Island of Jersey got spanked by his father for leaving some seed potatoes covered with hay which had been thrown down to feed the cows. It turned out that the hired man was guilty of the carelessness which caused the potatoes to sprout too soon, and George Dorey in due time apologized to his eldest son.

He hadn't used a shingle, or a hair brush or a razor strap, but a dried cod. The interesting thing for those with imagination to think about is, how surprised Captain Dorey might have been, Methodist though he was, if he had known that he was paddling the future Moderator of The United Church of Canada. Or if it had been one of the younger brothers it might have been almost as bad. One became a Senator in Jersey, and another the Curator of the famous Mont Orgueil Castle.

Père Dorey insisted that young George go to school and secure a good education. The farm was small, and also the young Doreys were smart. While there were interruptions for farm duties, picking or selling potatoes, the eldest son kept heading for law.

The Right Rev. George Dorey, D.D., LL.D., 16th Moderator of the General Council of the United Church, who by the time this is read will have become a past-Moderator and bear the title Very Reverend, speaks of his childhood and youth as happy and secure. And his almost phenomenal memory for names, he attributes in part at least, to his law-office training and the attention to detail he learned there.

His native tongue of course was French, and the European influence was felt. He had two trips to the continent in his youth, including a bicycle trip along the North shore of Normandy.

The well-mapped future seemed pleasant. But plans were made only to be changed by the call of the New World and the movement of the Spirit of God. Half-way through his four years in law young George was converted in a Methodist "protracted" meeting. Two years later he was heading for Saskatchewan as a missionary to the new world.

Today the Moderator doesn't emphasize too much the conversion experience. He grew in up a Methodist community, with some 19 chapels on the circuit. While he prizes a silver spoon an old lady gave him to commemorate his conversion, he likes to speak of the old Sunday School Superintendent who helped make religion live for him. And he speaks of the godly people who worshipped with the Doreys in their church.

His decision to come to Canada was the result of reading in *The Methodist Times* that the Rev. James Woodsworth was coming to London to secure recruits for Methodist work in the Canadian West. He went to London, had an interview, and accepted the call.

He became a candidate for the ministry, and was sent as a probationer to Shelbrook, west of Prince Albert, for two years, and one year at Wawota. Then he entered Wesley College, Winnipeg, took his B.A., and was eventually graduated near the top of his class, and ordained in 1914.

But destiny intervened at a July 1 picnic in 1906 shortly after he had been sent to his charge. A tall, attractive young school teacher from the Mackay Institute in Montreal had wished to see something more of the country, and had applied for a summer school in Saskatchewan. After a few days living and teaching in a churchless community she decided they must have services in her school-house. "I had been taught to tithe," she says now, "and I was being well-paid, so I thought I could look after the expenses for a Sunday service, if I could get the preacher." She learned of the Methodist student and asked the store-keeper where she boarded to introduce her to him at the picnic. Young Dorey agreed to add another service to his list.

"Did he take your payment?" we asked her.

"Sure he did," she says with a grin at her distinguished husband.

But Alice Dent knew about the Methodist discipline, too. While romance bloomed and they were eventually engaged, George Dorey had a lot of education still to get. It was eight years before they were married, and she went on with her teaching, and then trained as a nurse in Toronto Western Hospital.

"I thought a nurse's training would come in handy in our work," she says simply. "And it did."

Theirs was the typical life of a Saskatchewan preacher's family. "I came to Canada to be a missionary in Saskatchewan, so I stayed there," he says. "For 32 years."

They were in on the early days of Church Union, and by 1925, 1,200 Saskatchewan preaching places were already united. In 1929 he was made Superintendent of Missions for the Southern prairies. He headed up the relief work when the farmers were stricken with drought and depression at the same time. To him must go much of the credit for the fact that the United Church kept more ministers at their posts during the hard years of the thirties, than all other Protestant Churches put together.

He was first honoured by a degree from St. Andrew's College, and since then has received D.D.'s from Victoria and Pine Hill, and an LL.D. from Mount Allison. In 1936 he was tapped on the shoulder to come to Toronto as Associate Secretary of the Board of Home Missions.

Tragedy struck twice at the Dorey home. Their little girl died in Regina before she was seven. Their only son died suddenly at the end of his first year in Victoria College in 1938. In the years which followed when many others were to lose their sons, George Dorey and his Board faced the grim task of supplying a growing Church in a changing day with fewer and fewer ministers available.

During his years as Associate Secretary Dr. Dorey worked with one of the United Church's most colourful persons, the late R. B. Cochrane. Dr. Cochrane loved to debate matters of high policy or trivial detail with a top-level voice. Dr. Dorey prides himself that people know what he thinks. "And I don't care too much whether they agree or not." Many an argument was carried on at rapid fire pace and considerable length. But the man who remembers the misunderstanding about the seed potatoes and recalls the dried cod with relish says, "There was

A MODERATOR

never anyone for whom I would rather work than Bobby Cochrane. You see, I loved the man." The H.M.B. office in those days reflected the vigour and tradition of Canada's missionary work.

He naturally moved up into the Senior Secretary's chair after Dr. Cochrane's death. Three years ago when the late Dr. Gordon Sisco died on the job he was appointed Secretary of the General Council until a new Secretary was elected. Later following Dr. Ridout's sudden death, he assumed for a short time the Secretaryship of the Missionary and Maintenance Department.

As the United Church moves through the work of the years, its successive Moderators may give it great help. Sometimes a great preacher is needed; at other times a scholar. Two years ago many new officers were moving into Church headquarters. A new Board was being set up. The Council had instructed that certain changes be made on the advice of its Policy Committee. A Moderator proven in administration thoroughly acquainted with the Church was needed. So George Dorey was elected. Many were confident then, and all seem convinced now that he was a very obvious choice.

In his two years of office he has been a tireless traveller, visiting the churches at home, travelling an intensive itinerary in the Maritimes and Newfoundland, attending conferences in the United States, representing the Church in those functions where a Moderator is needed. In addition he visited the missions in Korea and Japan, and then led the United Church delegation on its official return visit to the Russian Church.

A few years ago the Doreys moved out of an apartment to a small bungalow in North Toronto. "He thought he wanted a garden," Mrs. Dorey says, "but how much digging in the garden do you think he has done this year?" Next week the Moderator will be an ex-Moderator, taking a rest in his bungalow and looking at his undug garden. He will receive, after fifty-one years in the Methodist and United Church, an annual pension of almost $1,400. He has plans to go over the work of the Home Mission archives and indulge his hobby (which non-churchmen might consider a little dry) of studying and analyzing United Church statistics. He brings them to life.

He will fill his elder statesman's role, sit on the executive of the General Council, and he might write a book. He should have the material, for his work on the Home Mission Board brought him very close to the varied missions of the Church—Indians, hospitals, down-town missions, New Canadians, and hundreds of small charges which receive grants and aids from the million and a quarter budget. It is almost impossible for a minister of the United Church to avoid, if he wanted to, service with the Board. Over two hundred students serve every summer. Almost all ordinands go to Home Mission or aid-receiving charges. Ministers coming to Canada from other churches often are steered to their first charge by the Home Mission Board.

Two years ago when he was elected Moderator, a retired banker in Vancouver, who had been a personal friend during the Saskatchewan days, wrote a note of congratulations and asked how he should properly address a Moderator. Dr. Dorey wrote back, "Call me George. It is my ambition to be called by my first name by all my friends." Whether his six feet of friendly dignity ever intervened we do not know, but certainly he calls more ministers and laymen by their first names than any other Moderator would even hope to do.

He often speaks of the little places. This has been part of his genius and perhaps he will be remembered for it even more than for his administrative contribution during the changing years. He worries about the misemployment of men; he fears complacency, perhaps more than sin. But we will not presume to read his mind or quote his speeches. In this issue he reports to the Church as he reports in person on his stewardship to the General Council. He speaks forthrightly, and he knows what he thinks. But those who have never heard him preach in his native French have missed a great treat. The eyes flash; the humour sparkles. He moves his hands and head, even raises his arms and puts his whole body into it. Had he been a preacher in French through all these years he might have been a spell-binder, although basically we suspect he prefers to use reason rather than emotion in his religious matters.

Those who have watched him in his tireless travels as Moderator believe that he has enjoyed moving through the Church he loves. Many honours go to the Moderator of the United Church and to his wife. They have been enjoyed and deeply appreciated. Perhaps the most significant thing has been the way in which his colleagues on the prairies, and his brothers who have spent their lives in Home Mission Work have taken vicarious pleasure in seeing one of their own wearing with such grace his robes of high office.

A grateful Church happy that he is still reasonably robust after the long trips and hard work, has been expressing in many ways the hope that long rich years lie ahead for them to enjoy life in active and healthful retirement. ●

CHURCH OFFICIALS VISIT GERMANY . . . Canadian Church officials en route to Budapest, Hungary, to a meeting of the Central Committee, World Council of Churches, joined the Moderator to visit members of the 2nd Canadian Infantry Brigade in Germany. From left to right are: The Right Rev. H. E. Martin, Bishop of Prince Albert, Sask.; The Right Rev. G. Dorey, Moderator of The United Church of Canada, Toronto, Ont.; Col. G. H. Spencer, Commander of the Canadian Base Units in Europe; Mrs. H. E. Martin; Major H. Merklinger, Senior Protestant Chaplain for the 2nd Canadian Infantry Brigade; The Rev. Dr. W. J. Gallagher, Secretary of The Canadian Council of Churches, Toronto, Ont., and The Rev. Dr. E. E. Long, Secretary of the General Council of The United Church of Canada.

National Defence Photo

From Behind the Curtain

by ERNEST E. LONG

Rev. Ernest E. Long, D.D.,
Secretary of the General Council

THIS past summer has brought an unusual opportunity to observe at close range religious life in three Communist countries and to hear at first hand concerning a fourth. Comparison between them is interesting and instructive.

Hungary "Hushed and Nervous"

"We live now more in history than in the present." This remark, made to me by a young graduate student in Budapest, was the most revealing sentence that I heard in Hungary. Current events could not be discussed, save in privacy or in intimate conversation such as ours. Outside, the walls scarred from machine gunning in almost every street, showed the deadly hand-to-hand fighting that this old city had recently known. The future's prospects were dim, opportunities for enthusiastic and creative service rare, and even the necessities of life hard to come by. Ethics, politics and philosophy—these were taboo. One could always delve into archives or write a monograph on the history of an institution or a building. That was safe, so —"We live now more in history than in the present."

Hungary has been described as a "hushed and nervous country." Some of its church leaders were willing to talk, but only if they were not quoted. Statistics are difficult to obtain accurately, but of the nation's 9,000,000 people, approximately 4,000,000 are Roman Catholics, 2,000,000 Reformed, 500,000 Lutheran, 100,000 Baptist and 20,000 Methodist. They have freedom to assemble in their churches, and the people are hungry for worship. The services we attended were crowded far beyond the capacity of the buildings. The almost fierce eagerness and devoutness of the worshippers filled one with awe. Their religion means so much to these needy people—food for starved minds and spirits, friendship for the lonely and fearful, anchorage in the surging river of their life, truth in the world where falsehood screams to dominate the will, hope in a better life to come. "Here in Hungary," I was told, "the enemies of the Church have not become as skilled in the subtleties of suppression as in the other Communist countries. The opposition can be crude—and cruel. That is why we are afraid." Nevertheless, it was significant that the Central Committee of the World Council of Churches met in Hungary. The government of that country, which certainly treated us very well, will have a new conception of the conviction, unity and strength of the Christian Church. The faithful and courageous pastors and people of the churches will have a new sense of reinforcement and fellowship. We are one with them in a new and gripping reality, as we are all one in Christ.

The Chinese Church

At Galyateto in Hungary one of the visitors was Bishop K. H. Ting of China, who had come on invitation from the Hungarian churches. His account of the Chinese church under Communism was supplemented by the report of Bishop Rajah Manikam, whom I had not seen since our student days at Union Theological Seminary thirty years ago, and who had recently been in China. Bishop Ting's visit was the first personal contact between the World Council of Churches and the Chinese churches. He emphasized the "self-movements" realized by the Chinese Church, which is now self-administering, self-supporting and self-propagating. He claimed that the Church differs from the government which regards religion as unnecessary, but recognizes the good accomplished by the new regime. While in the West we regard Chou en Lei as Assyria, the rod of God's anger, Ting thought of him as Cyrus, the great Deliverer. He claimed that the Church in China was entirely free in worship, witness, evangelization, Christian education, and in the publication of literature. He also claimed that the Church in China was developing new thought forms of her own, relating Christian truth to their own problems and their own life. It is good to know that the Church in China is alive, that it is becoming self-sufficient, depending not on man-made crutches but on God and the faith of His people.

Nevertheless, Bishop Ting's insistence that the Chinese Church must cut itself off from all Western theological books and journals in order to develop its own thinking sounded suspiciously like rationalization of a fairly stiff censorship. Rajah Manikam's conclusions were: that the Chinese Church was struggling valiantly, was able to support itself because it has no missions or institutions and still draws monies from former mission properties, that it is not an effective instrument for evangelism, that its ministers and workers are starved for Christian literature and need all we can manage to get to them, and that in understanding born of charity we must pray for the Chinese Church and seek to sustain it in fellowship.

The Czechoslovakian Church

On the way to Russia, we spent a day in Prague, and so had a fleeting glimpse of religious life in another Iron Curtain country, Czechoslovakia. On that one day we had unusual opportunities to learn, for a professor of the Reformed Theological Seminary met us at the airport, and spent the whole day with us, showing us points of interest and answering the scores of questions we felt impelled to ask. Czechoslovakia has been a traditional stronghold of the Reformed Church. The statue of Joseph Stalin looking down on the Old Town is a thing of derision and the butt of jokes, but the statue of John Huss in the Square itself is still revered, and the nearby Bethlehem Chapel, where John Huss preached, has been recently restored.

There is more freedom for the Church here than in Hungary. Churchmen felt freer in expressing opinions. There are Sunday Schools, youth groups and a summer camp held on a church-owned camp site, where more young people are attending every year. Theological students can obtain visas for study abroad. In the Theological Seminaries here, as in Hungary and Russia, the law requires courses to be given by a Communist teacher on the new constitution and on communist ideologies. We were told that at one Seminary such a teacher arrived with contempt for theological students and the work done by them, but after the searching discussion he had with them was now on the defensive and acknowledged that these young Christians were the keenest students he had met.

Nevertheless, we could not feel happy about the Church in Czechoslovakia. The people go stolidly and complacently about their business, adjusting themselves uncritically to the current government. The Church, too, has accommodated itself to the status quo, has put aside the duty of being the incarnate Christian conscience of the nation, and operates comfortably within the boundaries that are set for it. When I asked, "Have you enough liberty to fulfil your true function as a Church which is part of the Body of Christ?", the enigmatic but disturbing reply was, "We are not using all the liberty we have; do you know any Church that is?" Pondering the implication of that remark for us in Canada, we took the plane for Russia.

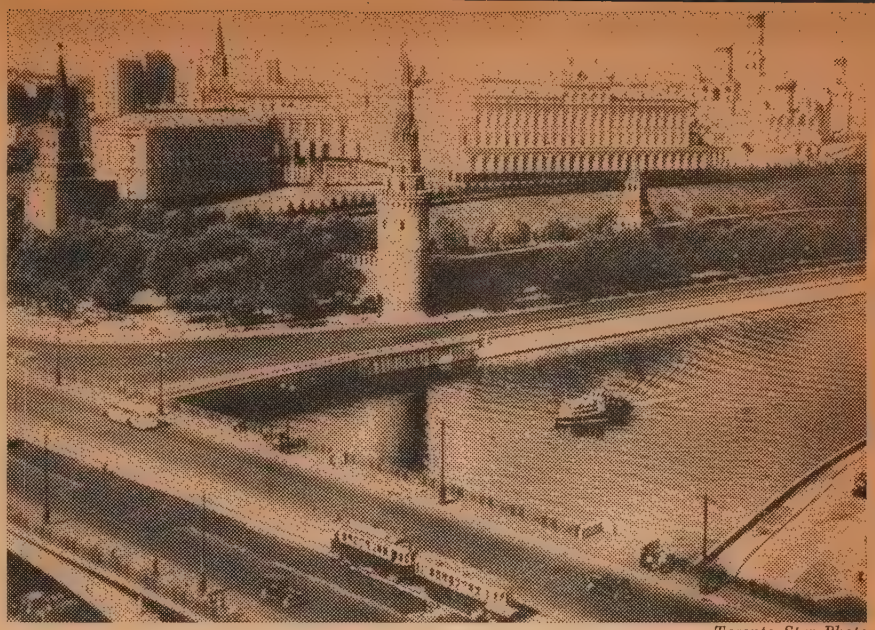
The Russian Church

Our delegation to the Russian Orthodox Church was a natural one. The Moderator was in Europe to visit the British Methodist Church and our Canadian Army and Air Force personnel in France and Germany; I was in Hungary for the Central Committee of the World Council, and Dr. W. N. McLeod was touring on the Continent. It was, therefore, at small expense, both in time and money, that we continued on to Moscow.

We landed at Moscow Airport at 5.00 p.m. on August 6th. We realized that for the next few days we should be living in the most controversial country on earth, and that everything that happened would have to be viewed in the light of the momentous struggle between Communism and the free world. Although we met only friendliness and courtesy both from church people as well as others whom we knew to be members of the Communist party, we could not avoid a feeling of unceasing and unresolved tension. Entering Russia, we were venturing into the enemy's camp. We were taking a small part in the great struggle between opposing ideologies that were contending for the soul of man.

The purpose of the visit was clear. We went to return the visit made to The United Church of Canada last December by a similar group from the Russian Orthodox Church. In arranging this interchange, the General Council of our Church wanted to declare before men the essential unity of true Christians of whatever language or denomination. We sought to make it plain that political barriers do not divide the Church of Christ. We wanted to grow in knowledge and understanding of the Russian Orthodox Church, that great communion of Christians which has for generations been almost entirely isolated from the rest of the world. We wanted to encourage true Christian faith, hope and brotherhood among its members at a time when it is far from easy to maintain vital Christianity in the U.S.S.R.

These aims we shared with similar delegations that have gone to Russia in the past two years from England, Denmark, Germany, Scandinavia and the United States. Our visit, therefore, fitted into a concerted pattern that cannot be without effect on church life in Russia. We also hoped that this interchange of friendly visits might increase mutual understanding and good will between the great body of Russian people who look to the Church for leadership, and our own people in Canada.



Toronto Star Photo

Soviet Government headquarters—a view of the Kremlin in Moscow.

We went to Russia, therefore, as churchmen, and our mission was to the Church. Opportunities were given to us to see other aspects of Russian life, and we tried to take full advantage of them. Every request that we made to see particular persons or events was granted. We were entertained with fine hospitality both in Moscow and Leningrad. Archpriest Andrei, Dean of the Cathedral of the Resurrection, Sokolniky, was assigned to be our companion and guide, along with Lay Brother Gorbachov, one of the delegation to Canada, and whom we discovered to be a lecturer in Church History at the Moscow Theological Academy, as well as Assistant Inspector of that institution. Archpriest Constantin Ruzhitsky, who made such a favourable impression in Canada because of his fine spirit, amusing stories and his undoubted resemblance to Santa Claus, came to Moscow from his holidays, especially to spend four days with us. Father Ruzhitsky is one of the most honoured churchmen in Russia, and is the head of the Moscow Theological Academy.

Metropolitan Nikolai, second only to the Patriarch in authority in the Russian Orthodox Church, met us at the airport, invited us for two lengthy discussions at the Patriarchate, entertained us at a "state dinner," and paid us the unique honour of going to the station at midnight to bid us farewell and see us on our way to Leningrad. Archpriest Andrei went with us to Leningrad, where we were also joined by Archpriest Slaventsky, who had visited the United States with a church delegation in June. The Metropolitan of Leningrad had made equally hospitable arrangements for our visit there.

A Strenuous Programme

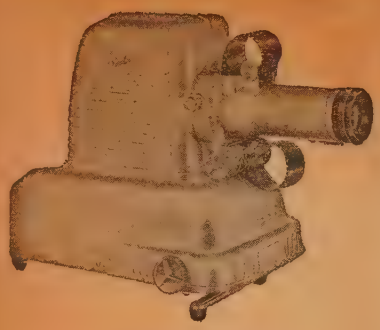
The programme arranged for us was strenuous, beginning with an early breakfast and usually concluding with dinner at nine or ten o'clock in the evening. We wanted to see something of the every-day activities and the cultural life of Russia. We walked freely in the streets and did a good deal of "window-shopping." We were shown through the Kremlin with its amazing Armoury, Museum, Palaces and Cathedrals, as well as the Assembly Hall for the semi-annual meetings of the Party representatives. We had the Director as guide when we visited the all-Russian Tretichov Museum of Art, and another authority showed us through the enormous Hermitage, an art museum of over 1,500 halls in Leningrad.

We had a personally conducted tour to the famous Moscow Metro, or subway, and spent an interesting evening at the new Spartakiad, a stadium seating over 100,000, prepared for the World Youth Festival (a Communist-sponsored affair) to be held in 1957. We spent an evening visiting Peter the Great's Summer Palace, with its lovely gardens dotted with 128 fountains and overlooking the Baltic Sea. We spent a day visiting a 10,000-acre co-operative farm about fifty miles from Leningrad, and had two hours' intense conversation with the Deputy Minister in charge of State Economic Planning for the U.S.S.R.

Our most vital contacts were with the Churches and church-related institutions. We visited ten Russian Orthodox Churches, attending services in most of them and participating in several of them. We spent a day at Zagorsk Monastery and at the Moscow Theological Academy which is adjacent to it. We paid a similar visit to the Theological Academy and Seminary at Leningrad, where we spent some time in discussion with the Director. We had many lengthy conversations with church leaders, priests, bishops, professors and laymen. We spent a wonderful evening attending the Thursday service in the Moscow Baptist Church. From all of these experiences, a considerable store of information was gathered, and some conclusions drawn.

Our discussions with Metropolitan Nikolai were most friendly—and frank. There were, he told us, more than 20,000

(*Over*)



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Orthodox parishes in Russia, organized into 72 dioceses, and served by nearly 35,000 priests. One-quarter of the people of Russia are still connected with the Russian Orthodox Church, despite nearly forty years of anti-religious propaganda. There is now no interference with church affairs by the State, and no persecution. However, there are limitations beyond which the Church cannot go in its activities. No opportunities are given for organized Christian education as we know it. No religious instruction can be given in schools, Sunday Schools or young people's groups. This is not quite the hardship to them that it would be to us, for the Orthodox Church in Russia has never had such groups.

More serious is the all-out effort made by the secular educational system and the cultural and vocational clubs to monopolize the interests of the young people and to decry religion as unscientific and outmoded. As we saw at the Spartakiad, where thousands of young people were performing, the twin cults of scientific knowledge and physical fitness are having an enormous influence on the youth of Russia. The priests are permitted to give instruction to small groups in homes, and to conduct church services with special talks for boys and girls. Since they are interested in handing on traditional doctrine and teaching the liturgy of the Church rather than the kind of problem discussion that we find essential in Christian education, the church leaders in Russia seem to be satisfied with their limited approach to youth.

There was a real doubt in our minds whether even the beauty and mysticism of Orthodox worship would be sufficient to win and hold the keen young people of Russia in sufficient numbers to assure a growing future for the Church.

Crowded Churches

The Church does not lack support. Almost every service we attended was crowded. At a Saturday evening service in Moscow, 5,000 persons were present, the majority of them men. We were told that the following morning there would be 12,000 present in that Cathedral. There are forty-eight parish churches in Moscow, fifteen in Leningrad. All of them have an average of ten services a week. The aggregate church attendance would, therefore, compare not unfavourably with that in most Canadian communities. In a Leningrad church we were shown the hall especially prepared for baptisms, where an average of 120 babies were baptized every Sunday. The priest assured me that at least one of the parents must be a Christian, so that the baptism had meaning, and the total indicated that many young married people were still connected with the Church.

Neither do the Churches lack financial support. There is no "Missionary and Maintenance Fund," no duplex envelope system, but the offerings received are generous, and the profits received from the sale of votive candles are very large. Father Andrei told us that his congregation is able to contribute 120,000 roubles a year to the Patriarchate for the support of theological education, their Pension Fund and other over-all expenses, and that his congregation has a reserve of 500,000 roubles (nearly $125,000) in a special bank account.

The church buildings were beautiful, with their elaborate mural decorations and the Ikonostasis with venerated and historic ikons. Members of the Russian Orthodox Church have been hurt deeply by a recent accusation that they are idolaters. They treasure their ikons, they explained, because in the course of time they gather about them sacred associations. However, their worship is not directed to the ikon, but to the Person depicted or suggested there. The ikon is simply an aid to worship, the use of which originated when the worshippers were illiterate and needed pictorial presentation of the Christian faith.

The services were strange not only in language but in form. We needed guidance to understand the symbolic movements and the sequence of events. We needed no help in appreciating the glorious choral music that is completely interwoven with the liturgy in a way that I wish might be approximated by our choirs in the United Church. We entered joyously into their adoration and praise. We found ourselves drawn to their priests, some young and some venerable, but nearly all with faces full of character and with the eyes of mystics. In times of relaxation they were full of humour and eager for conversation. In their priestly office, they were indefatigable (their services generally last three hours) and deeply consecrated.

Congregations Stand

The crowds in the churches were worth watching. Their services demand more concentration than ours. The congregation stands for the whole period. There was an intensity of devotion, an absorbing participation on the part of the worshippers that seemed to me far deeper than most of us know in the West. It was born, in part at least, of suffering as well as of mysticism. That great congregation in Leningrad had endured the 900-day siege during the War, when over a million people in the city died of starvation. Metropolitan Nikolai had lived there in the Cathedral during all that period, with a couch where now we saw the choir singing, and with duties to be performed for the living and the dead every day and every night.

I wish everyone could visit the Baptist Church in Moscow. The building is not large, but long before seven o'clock on the Thursday evening we were there, it was packed with between 1,200 and 1,500 people. Before the service, we talked with the pastor and with the Rev. Alexander Karev, the Baptist General Secretary. They had no complaints concerning their treatment in the U.S.S.R. Indeed, because of its evangelical fervour, the Baptist Church is opening new congregations in many parts of Russia, and has doubled in size since 1946, so that now it numbers 500,000 members and claims 3,000,000 adherents. It publishes a very good bi-monthly magazine and has a newly published hymn book. It possesses no theological college, but trains local preachers and then places them in charge of congregations as they are required. The local preachers get ample practice, for at every service the congregation expects from two to four expository sermons, the whole service lasting from two to three hours.

At our request, we spent an afternoon with Mr. Karpov, Chairman of the State Council dealing with the affairs of the

(*Continued on page* 24)

THE FUTURE OF THE INDIANS

By J. W. PICKERSGILL*

The Hon. J. W. Pickersgill

THE Indian Census of 1949 showed a population of just over 130,000. In 1954 there were over 150,000 in Canada: an increase of more than eleven per cent. in five years. This increase in numbers is just one of the many reasons why a new policy for the Indians simply had to be devised after the Second World War. . . .

The broad terms of our new policy were set out by the present Prime Minister in November, 1949.

Mr. St. Laurent said it was our aim: "To have the Indian Affairs Branch administered in such a way as to bring the original inhabitants of Canadian territory to citizenship as quickly as that can reasonably be accomplished" . . .

Indians Are Citizens

Technically, of course, the Canadian Indians were already citizens of Canada.

But they are citizens with a difference.

The Indians have privileges which other Canadians do not have, and other citizens have privileges and responsibilities which are not shared by the Indians.

No sensible person wants to change that situation by any form of pressure or coercion.

Meaning of Enfranchisement

I thinks perhaps I should pause here to explain just what the enfranchisement of an Indian means, because I know there are many well-informed people who are somewhat confused by the term. Enfranchisement does not mean just giving the vote to Indians. It means changing their legal status of ordinary citizens in all respects.

Under the present Indian Act, it is possible for an Indian to retain his status as an Indian and to secure the vote in Federal elections. It is also open to him to apply for full enfranchisement and when he does so the Superintendent General has the responsibility of deciding whether that particular Indian is sufficiently advanced to look after himself and his family without the protection and the assistance afforded under the Indian Act.

In the six years since the Department of Citizenship and Immigration was established, well over 4,000 Indians have been enfranchised, either as individuals or as family groups.

There is also provision in the Indian Act for the enfranchisement of whole Bands of Indians.

Up to now, no band has been enfranchised as such, but at the present time applications for enfranchisement from two complete Bands, the Metlakatla Band in British Columbia and the Michel Band in Alberta, are receiving active consideration.

Indeed I do not believe that any Canadian should be fully satisfied with our Indian policy until the day comes when all the Indians from coast to coast and from the American border to the Arctic have been integrated with the rest of the population and the Indian Affairs Branch and the office I now hold become merely a part of our history.

But enfranchisement cannot be forced.

The Indians have to be encouraged and helped to prepare themselves for enfranchisement so that, when they are enfranchised and on their own, they will be able to hold their own on reasonably equal terms with other Canadians.

And that, unfortunately, far too many of the Indians could not do today. Far too many of the Indians in Canada have a standard of living below that of most of the rest of the population.

And, what is even more serious, the traditional means of livelihood of the Indians have not expanded as fast as the Indian population.

That is why we have to face the problem of finding alternative means of livelihood for part of the growing population of Indians in the North unless we are prepared to let these Indians become mere pensioners of the Government . . .

Indians Want to Work

Our experience is that the Indians themselves — most of them — really want to work for their living, though in many cases they cannot see much sense in going on working to earn extra money after their ordinary needs and wants have been met.

In seeking new occupations for Indians, there are two problems to be met.

One is to find useful and gainful employment for the Indians who can no longer make their living in traditional ways; and the other is to give the Indians the incentive to work regularly and continuously when work is available.

The only way I know to meet both problems is to encourage the Indians to improve their standard of living . . .

Indian labour can make an increasing and a substantial contribution to the stabilization of logging, lumbering and mining operations in northern areas where it is often difficult to attract workers from more settled parts of the country. . . .

Quick Change Difficult

Now it is usually pretty hard for the Indians to move in one single generation from nomadic life in the North to industrial employment in large urban areas.

We are seeking, therefore, to find a transitional stage.

This year we are actually giving a number of young Indian boys short courses in the agricultural schools in Alberta with a view to encouraging them to take employment on farms where they can learn farming in a practical way.

There is, of course, a shortage of farm labour in Canada, and I am convinced that this is a long-term shortage and one that

(*Continued on page 28*)

**An address given by the Hon. J. W. Pickersgill, Superintendent-General of Indian Affairs.*

Former Captain of the Mission Boat "Thomas Crosby," Indian missionary and a Haida Indian Chief, Rev. Peter Kelly, D.D., and Mrs. Kelly, who is also Haida, celebrated their Golden Wedding at their home in Nanaimo, B.C., in July, surrounded by their family. Dr. Kelly is a Commissioner to the 17th General Council now in session at Windsor, Ontario.

Nanaimo Free Press Photo

A BOY GOES

1. "I'll sure need this," Wayne says as mother helps him pack kit bag.

"HI, mister, great day for camping, eh!" a young voice called out to me as I entered the gates of Lake Scugog Camp. I turned to catch a glimpse of Wayne Gray, a 14-year-old from Church of All Nations, Toronto, scooting down to the lake.

I had met this lad before. The Rev. J. Lavell Smith, D.D., camp director, had given me his name and address. I had been around to watch him help his mother pack camp gear. I even went down to St. Christopher House to see him and 82 other boys off by bus for 12 days at the lake.

It was indeed a great day for camping. The sun shone brightly, billowy white clouds sped across the sky, the water looked refreshing and inviting. But following that boy around for a day nearly had me exhausted before night fell.

After a big breakfast, we headed for the outdoor chapel. Here, with the sun filtering through the trees, the camp director, the Rev. Alex Rice, led the boys in Bible study. An hour later we were organized into handicraft groups. Just before lunchtime, everyone was on the dock looking for his "buddy."

A "buddy" is an important fellow at camp. Four boys lost afternoon swim privileges because they weren't with their buddies. It's a safety measure, enabling camp counsellors to keep a constant check on the boys while in the water.

No boy can do without candy, even at camp. That's why the tuck shop was opened after lunch. Then Wayne, and all but one of the 82 other lads loaded down with a dime's worth of goodies, retired to the cabins for an hour's rest. Group games, lessons in campfire building and pitching a tent, and a swim kept us from getting bored until the supper gong sounded.

A Photostor

2. Medical check-up is a "must" before Wayne can go to camp.

3. A cheery wave for mom as bus loads for 60-mile trip to Lake Scugog.

4. Wayne is the first out of Cabin 10 as Camp Director Rev. A. Rice calls assembly.

TO CAMP

What seemed like tons of food were put away before those hungry lads were satisfied. Then we rested before getting involved in baseball, volleyball and football out on the sports field.

Evening vespers on a hillside overlooking the lake was about the only quiet time around the camp. It was all seriousness as the boys sang hymns and listened to a sermonette.

Of course, no camp day would be complete without songs, skits and jokes around the campfire as the sun goes down.

This will be Wayne's last year at Camp Scugog, unless the age limit is extended. He's been there before —he can't remember how many times—and isn't too happy about missing it next year. But during the next few months he will be busy captaining the Sigma C floor hockey team and attending Sunday School. And he wants to pass his entrance at Niagara Street School.

The camp Wayne attended is not unlike other United Church camps from coast to coast. The only difference is that the boys who go to Scugog are from downtown churches such as Fred Victor Mission and Regent's Park, and most can't afford to pay normal camp fees. They get a helping hand from the Toronto Home Missions Council which pays half the cost, and from their local churches.

Thousands of Canadian boys and girls have enjoyed camp life this summer. They have been getting lessons in Christian living, along with camp crafts, games and swimming. "Some of our most effective work is done at camps," says one Christian Education leader.

And a camp director adds: "I find that we can often accomplish more with the youngsters during two weeks at camp than in a whole year of Sunday School."

E. L. Homewood

6. After hearty lunch, Wayne reads comic book during rest period.

7. Camp craft classes are important, and here Wayne learns how to build fire. At right he belts a good one in ball game.

8. Wayne (at speaker's feet) sings heartily at evening vespers on shore of lake.

5. Wayne joins two other boys for painting class, then gets his "buddy" for morning swim.

9. Songs around the campfire are essential part of camp life.

Roman Collar

Rev. Sheridan Bole

Mrs. G. Carder

Rev. V. Fiddes

• It's Catching

Counselling the Parson

By ROMAN COLLAR

OF LATE a considerable number of young men have been handed their Testamurs in Theology, and have been sent out on a somewhat perilous journey by the Church.

Needless to say, I envy them, and could wish that the same exciting moment was mine again. Though I had been crammed with the usual subjects — at least, the Professors tried to teach me—I little knew what I was in for as a curé of souls.

This is something that cannot be taught or bought, but, in an old phrase concerning religion, it can be caught. I finally learned a few things, and out of a fairly long ministry I suggest to the young parson:

I. That He Faint Not

Simple? Not so simple as it seems. Even Paul had to recall that it was because of the mercy of God he fainted not (2 Cor. 4: 1). He added, speaking of the promise of the Resurrection, "we faint not."

Already, no doubt, you have discovered in your mission fields certain things that take the heart out of you, such as misunderstandings, lack of response, loss of stalwarts in the congregation, internal-congregational differences, and the like. It is then that you need to be strong and of good courage. There's that old story. A white man said to a Negro pastor: "Have you an active congregation?" "Yes," the good man replied, "I have twenty-five active for me, and twenty-five active against me!"

There have been absolutely wrong conceptions of the ministry. Dr. David MacLennan tells us that Robert Ingersoll once quipped in barbed fashion concerning the ministerial candidate of his day. He was, Ingersoll says,

"A young man of religious turn of mind and consumptive habit of body, not quite sick enough to die, nor healthy enough to be wicked."

How untrue that was, and is, for among the leaders of the day were the Wilberforces, the Salisburys, the John Brights, the General Booths, etc., Christian stalwarts who fainted not in God's service.

The existing evils of this day, growing and powerful, necessitate on the minister's part a rock-like confidence in an omnipotent God, and a strong immovable conviction as to your CALL to the ministry. You are not a "hired" employee; you are *SENT* of God, and to Him you are ultimately responsible. Congregations may or may not approve; Presbytery may or may not applaud, God is your final Judge.

I further suggest:

II. That He Fumble Not

The Big Fisherman, Peter, fumbled in his preaching career. He would have added to the Gospel a rite from his previous religious experience, but he was sternly reprimanded by Paul.

As ministers we are to think definitely about our Commission from Christ, what it includes and excludes. Study the doctrine. Watch the subtle enticement of fads. Ever remember that the "voice of the people" is not necessarily the voice of God; often it isn't! The voice of the people was for Barabbas—it sent Christ to the Cross. The voice of the people exalted Hitler to the pinnacle of his terrible fame, as it cried decades before in France, "The aristocrats to the guillotine." Never mind the cry for the sensational and the spec-

(*Continued on page 26*)

• The Country Church

Caistor Corners

By SHERIDAN BOLE

I LOVE the little country churches. They stand far down some country road or hold a corner where four roads meet—little frame buildings of white or soft red brick, with bright little windows, keeping watch over the farmlands and neighbouring homes.

You might think them lonely places, so silent they look in the heated summer days; so forsaken in the white winter nights. But they are places of warm companionship. It takes the love of people to make a church and these little churches are loved. Over the fields in the Spring the farm women come, on a chosen day, to wash and make clean their little sanctuary; the men take down the storm windows, cut the tall grass, and water the little tree planted last fall.

I like to stand on the steps and look across the countryside, across the fields of red clover; down the long furrows beside which the lazy lane, bordered with arching elms, runs to the distant horizon.

And when on a Sunday in summer the church bell rings across the golden fields of evening I like to watch the folk gathering to the church, some in cars which they park along the white road, others quietly walking even as two men walked on that miracled evening long ago to a little place in the country there to hold tryst again with the world's one Hope.

For generations these families have worshipped within these walls. When elder Cameron comes in, and his wife and their son Archie, and his wife and their family, the little church seems filled with holiness. The old simplicities remain and the worship is like a strain of music coming to meet the heart's deep need. As they worship one note is heard, like a word repeated, until it becomes a Voice, the voice of the little church, whispering to the heart, over and over again, "Remember, Remember."

To the baby cradled in a mother's arms it comes, "Remember"; to the youth who soon will walk the lonely far-off paths of the world it says, "Remember"; it is heard from the little choir, pleadingly, "Take the name of Jesus with you, child of sorrow and of woe; it will joy and comfort give you, Take it then where'er you go"; it breaks in again as the toil-worn hand reaches out to take the strengthening bread and to the thirsting lip is raised the memoried cup, fulfilling the Voice of that same night long ago, "This do in remembrance."

The evening light is fading as we come out of the church. The colour ebbs far down the distant West. Across the fields the cows are quietly moving out to pastures for the night, and from the darkening orchard nearby comes the robin's last chirping. Mingled in with these as we turn homeward is the Voice of the little church, "Remember," sounding out over the community and folding all to rest.

If you have been long away from that little church of your childhood it is whispering the same word to you. "Remember." Why not come back? It still stands

• College Aftermath

beside the road, day is dying in the west, and the white stars are gathering above it. Come back and worship some late summer evening, and worshipping, hear again the Voice of the little country church, "Remember." And remember!

Why We Go to College

By GENEVIEVE CARDER

"O IT'S not for knowledge that we go to college"—any undergraduate knows the rest of that ditty. And many a married woman graduate knows another version. We do not subscribe to the worn-out refrain, "It's a waste of time to give a girl a college education," but most of us find that history and philosophy are pushed to the back of our minds while we endeavour to pick up some of the practical knowledge for which we did not go to college.

Take, for instance, those wonderful and complicated inventions that make our daily living so comfortable—plumbing, electrical equipment, furnaces. I have heard a happily married man remark that there should be a law to compel every woman to take a basic course in engineering before marriage so that she could cope with her equipment when friend husband had to be away from home for a day or three. That wife is not alone in her inability to cope with such matters. We have had three different types of furnaces in three different manses, and each one of them has been master of any situation in which I have been involved. One of them was so small and trim that it looked deceivingly innocent and efficient. But just as soon as my husband left town, it would send such a rush of steam through the radiators that my first impulse would be to pick up the baby and flee. Our next furnace was so big that I could stand up inside the firebox, and its appetite was quite in keeping with its size. If I failed to give it solicitous attention at regular intervals it promptly went out. And O, the coaxing I had to do to make it function again. We'll not discuss the third furnace—it might be listening!

It would have helped if I had gleaned some knowledge of quantity cooking along the way. I once had the general convenership of a turkey dinner for five hundred placed in my hands just twenty-four hours before serving time. The convener was called out of town and no one else would take it. Somehow the groceries were ordered, the turkeys prepared, and the guests fed. We had to dispose of two wash-tubs full of cabbage salad after it was over because I had underestimated the possibilities of the lowly cabbage—but the name and reputation of our church supper remained unsullied.

Most of us could not type when we were granted our B.A.'s. Now we manage quite nicely with four fingers, thank you. When a regularly busy husband hits an unusually busy week or two, any wife worth her salt will pitch in and help with the accounts, or the filing, or the correspondence, as the case may be (whether she knows how or not). If she has no knowledge of shorthand, it does help to be able to read her husband's mind and just dispense with the dictation.

I must admit that I did not acquire very much practical knowledge in my student days. But I did acquire my husband! And the practical knowledge is now being added thereunto. Might I add that we have every intention of giving our own daughter a college education?

• Slightly Fantastic

Faith and Health

By VICTOR FIDDES

A GOOD deal of publicity was given recently to the incident at Englehart involving a member of the sect of Jehovah's Witnesses who refused a blood transfusion which might have saved her life. The reason for the refusal was a religious one based upon a literal application of the prohibition in Genesis 9: 4: "You shall not eat flesh with its life, that is, its blood." (R.S.V.) More recently a St. Thomas couple of the same religious persuasion lost custody of their child for refusing to allow him a blood transfusion.

The application which the sect members make of the prohibition in Genesis is, of course, fantastic. The Christian faith does not impose any such literal application of ancient taboos upon the believer. The peculiar manner in which the J. W.'s interpret Scripture is itself a denial of faith. What disturbs the writer, however, is the ease with which the general public has overloooked the religious issue which is at stake to settle the question simply by reference to the physical well-being of the people affected. What appears to have aroused the general public, including the general religious public, is not the fact that the faith of the J. W.'s is misinformed, but the fact that the members of the sect have let a religious conviction affect their physical health or the health of their loved ones. As one lady said to a reporter, "No religion would require anything like that!"

Sooner or later the current heresy, that what is good for one's health and happiness is the will of God, has to be challenged. The unfortunate thing is that, in our day, it is being challenged by people with convictions as peculiar as the J. W.'s. One would like to think that occasionally the recognized denominations would rear up individuals who would demonstrate that the essence of faith is a person's willingness to do what God tells him to do regardless of the consequences to himself and to others. We may very well dismiss as being irrelevant to faith today the prohibition of Genesis 9: 4, but a few chapters further on in Genesis there is the record of an experience in the life of Abraham which establishes faith in its proper context. Faith is simply doing what God asks, whether it makes sense or not, and regardless of the consequences. Faith can never go beyond the experience which took Abraham to Mount Moriah and Jesus to Calvary. All it can do is repeat the experience in a new situation. But the new situation will be one's own, and the test of faith will be neither the letter of an ancient law nor the norms of modern society, however idealistic they may be.

It is fortunate for religion that Abraham lived when he did, for if he tried to do today what he did then he would find that Isaac had been put in custody of the Children's Aid. Perhaps the same thing would have happened in his own day if the people had known what he was about. Things really haven't changed much in the last three thousand years.

Fifty United Church, Winona, Ontario, Rev. D. E. Foster, minister, has honoured two members recently. A gift was presented to Mrs. Harry Walters by the W.A. in appreciation for years as Treasurer. The congregation honoured Mr. George Smith, organist and choir leader for 25 years.

Rev. H. T. Allen has entered upon the duties of a field secretary in Alberta and British Columbia with the Lord's Day Alliance of Canada. A minister of the United Church, he is a graduate in arts and divinity of the University of British Columbia.

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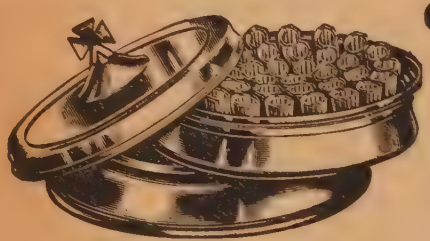

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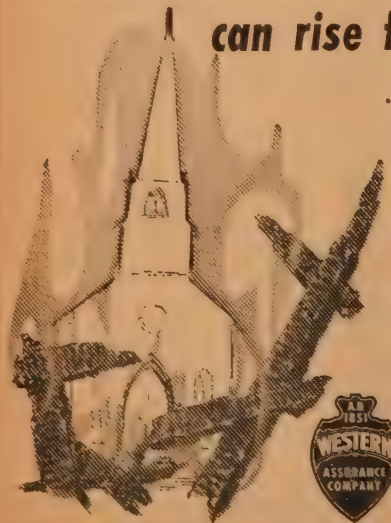

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TO BROADCAST

Rev. A. Frank MacLean, Trinity Church, Charlottetown, P.E.I., will broadcast over the Dominion network of the C.B.C. on Sunday, Sept. 23rd, 4.30 - 5.00 p.m., E.D.T.

Rev. W. T. Ross Flemington, D.D., Principal Mount Allison University, Sackville, N.B., will broadcast over the Trans-Canada network of the C.B.C., Sept. 30th, 2.30 - 3.00 p.m., E.S.T.

Rev. John Ferry, Kerrobert, Sask., has become the Minister of St. John's, Vancouver.

Rev. Thomas Badger, of Norwood, Winnipeg, has been inducted as minister of Shaughnessy Heights, Vancouver.

Rev. Thos. Saunders of Chalmers, Winnipeg, has been called to the West Vancouver pulpit.

Rev. C. E. Martin has been inducted into the charge of Knox Church, Drumheller, Alta.

Mr. W. C. Murkar, Editor of *The Pickering News,* has retired as organist of the Pickering Church after 25 years of service. The congregation presented him with a purse at the conclusion of his final service.

Rev. John F. Macfarland was honoured on the 66th anniversary of his ordination by a visit to his Ottawa home of four ministers representing the United Church Ministerial Association: Rev. R. P. Stafford, President; Dr. Charles Donald; Rev. E. B. Budgen, Chairman of Presbytery and Dr. J. P. C. Fraser.

Rev. John D. M. Wood and Mrs. Wood of Fort Erie, Ontario, were designated as missionaries to Trinidad at a special service conducted by Rev. Roy M. Geiger in Central Church, Fort Erie.

Rev. Morley Hawley and Mrs. Hawley were designated as missionaries to Korea at a service held in Grace Church, Napanee, Ont., conducted by Rev. C. D. McLellan. Rev. W. R. Merrick representing the Belleville Presbytery also took part.

The Observer Goes to a

FAMILY CAMP

The Betlem family of St. Rose de la Valle, Que., gather at handicraft table.

"FAMILY living is shared living!" So read the caption on an OBSERVER article some months ago. "Love, worship, responsibilities, community service, recreation, decisions—all these must be shared by parents and children," it said in smaller type.

It was good reading. It said some things that needed to be said.

But since that article appeared, vacations have interrupted home life. Junior has been away to camp, daughter has been visiting her cousin, Mom and Dad have been off on a trip.

A few families vacationed together, of course. It's doubtful if any enjoyed their vacations more than the 19 families at the July Family Camp at Five Oaks Christian Workers' Center, near Paris, Ont.

It was indeed shared living at the Five

Fun for the family around the campfire.

The swimming hole is popular.

Oaks Family Camp. Parents and children swam together, played ball together, made baskets and trinkets together, sang songs and toasted marshmallows around the campfire together, and worshipped together.

But the youngsters weren't tied to mother's apron strings. They had their own Vacation Bible School programme while Mom and Dad studied the Bible and discussed such matters as television in the home, allowances for children, comic books, psychology and religion.

These morning periods were the highlight of the camp for the parents. Some had never had an opportunity to systematically study the Bible, to learn to pray and share their religious experiences.

Family Camps are not new. But they are also not extensive. Two were held at

Professor Calvin Keene of Howard University, Washington, leads parents in Bible Study.

Five Oaks this summer, one at Naramata Christian Leadership School and one at Prairie Christian Training Center. Not many others were held. The few that did operate had to close registrations early. Six of the 19 families at Five Oaks in July had been there before; it was the third camp for some.

Those 19 Ontario families came from as far as Windsor in the west, Montreal in the east, and Matheson in the north. Many new friendships developed. But more important, parents received spiritual inspiration and guidance for development of a richer home life. They enjoyed a vacation with their children, and they went home prepared to make a better contribution to their local churches.

Stamford Church, Niagara Falls, Ont., Rev. H. C. Linstead, minister. The Dayspring Auxiliary of the W.M.S. entertained 45 Senior citizens at an informal luncheon in the new Christian Education Bldg. Guests were transported to and from the church in private cars. The minister spoke briefly, led in the singing of familiar songs and later showed scenic slides.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. May an elder administer communion if the minister is not available?

A. No. Only those who have been ordained as ministers, and those who have been specially licensed to do so.

Q. We understand that some ministers object to singing "Holy, Holy, Holy" every Sunday morn- at the start of the service. Would you know why?

A. Probably they think that with so many other wonderful hymns of praise it is too bad always to be singing the same one.

Q. Do students preparing for the United Church ministry have to take their theology in a denominational college?

A. No. Many study at Union in New York, or elsewhere.

Q. Do ministers have set fees for wedding services?

A. Not that we know about, but many Sessions establish some suggested fees for their caretakers and organists.

Q. Was John Wesley married?

A. Unfortunately for him, yes.

Q. We notice that when new members join the Church they promise to be "diligent in the use of the means of grace." What does that mean?

A. The means of God's grace cannot be limited. But normally we think of that promise meaning that they will be diligent in their public and private worship, and prayer, study of the Scriptures, attendance at Communion, and fellowship with Christian people.

Q. When adults join the Church by profession of faith and have not been baptized as children, should their baptism be public?

A. We prefer it. And we note that the custom is growing.

Q. What was your authority for saying that Simon Peter was a disciple before he was converted?

A. Luke 22: 32.

Q. Can you find out whether many people buy those United Church annuities advertised by the Treasurer?

A. In 1955, 45 persons invested $93,146 in the Annuity Gifts to the United Church.

Q. What sort of interest would a person aged 76 receive?

A. Approximately 8 per cent.

Q. What proportion of Canadian Indians are Roman Catholic, and what proportion United Church?

A. Almost half are Roman Catholic. About 13 per cent. United.

Q. Do you think it proper for ministers' wives and daughters to go around in shorts and slacks when others are trying to discourage the fashion?

A. We have enough other worries without getting involved in this one.

Q. What is the attitude of the United Church toward locking its doors?

A. Judging from experiences across the country it seems to think that anyone wishing to enter a church during the week should go to an Anglican or Catholic Church. We don't agree. However, in defence of the custom, we should remember that as Protestants we don't need to get inside a building to worship God.

Q. Has the treasurer of a United Church congregation the right to refuse a minister access to the church books?

A. No. Who does he think he is? The treasurer, we mean.

Q. We have just been forced to disband a Sunday class which has met for many years, because so many of us are teaching Sunday School and others are unable to attend because of tiny children. We would like to keep together by meeting occasionally in the evening (when our husbands can baby-sit) for some worthy church activity. We don't want it to be just for gossip and knitting, but we would like to have a social time, too. Have you anything to suggest?

A. A Mission Circle or an Evening Auxiliary would supply the worthy church activity and not deny the other worthy activities, of knitting, tea-drinking and discussing babies.

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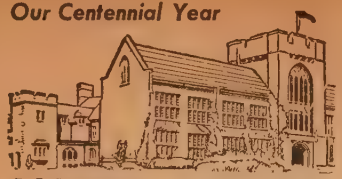

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

We were surprised to find on our return from vacation that a whole row of books had come in for review. Ryerson had sent up a number from the Student Christian Movement Press, and we reached for the lovely little volume from *The Treasury of Christian Books,* a new edition of George Herbert's *The Country Parson and Selected Poems.* It is the size and the kind of book many ministers like to pick up, and tuck in a pocket to read as opportunity arises. George Herbert was the father of the religious lyric, and these were first published in 1652. Price is $1.75. Ryerson had sent also *The Poetry of E. J. Pratt,* a New Interpretation by John Sutherland, $3.75; and *Braggart In My Step* by Dorothy Dumbrille, more stories of Glengarry, $3.75. From The Epworth Press had come *The Protestant Way* by Kenneth Hamilton, Elmsdale, N.S., which traces the essence of Protestantism to the theology of the Reformers, $4.25; and from McClelland and Stewart there was a quite bulky volume, *The Man and the Book Nobody Knows,* a new and revised edition of these popular books by Bruce Barton, $4.00. Dr. Silcox telephoned his enthusiasm over *To The Golden Shore: The Life of Adoniram Judson,* that intrepid missionary to Burma, written by Courtney Anderson, $6.50, the review of which is contained in these columns. Hodder and Stoughton had forwarded Leslie Weatherhead's *Prescription For Anxiety,* and Mussons had sent Upton Sinclair's book on Alcoholism, *The Cup of Fury.* These, with *Mama, I Love You,* a delightful story of a small girl by William Saroyan from Little Brown & Co., make a good selection, don't you think?

To The Golden Shore: The Life of Adoniram Judson

By Courtney Anderson. (Toronto: Little, Brown & Co.) $6.50.

Reviewed by C. E. Silcox.

This is, perhaps, the best missionary biography this reviewer has ever read. Most missionary biographies reek with piety but are short on analysis and fact. Mr. Anderson is careful and scientific in his delineation, writes a delightful and readable style, and introduces at will both humour and pathos.

Adoniram Judson, of course, was the dominant figure in the first group of foreign missionaries to "heathen" lands from the United States. He was despatched by the American Board of Commissioners for Foreign Missions in 1812. He went first to India, and thence to Burma's "Golden Shore." In Burma, he endured many privations, disappointments, bereavements —even dreadful sojourns in prison. He not only laid the foundations for a very notable mission, especially among the Karens, but he mastered the Burmese language and even compiled an English-Burmese dictionary which not only made possible the prompt language training of missionaries who came later but also proved a milestone in the growth of linguistic communication between the Burmese and the British. He was even used as the official interpreter in the negotiations between the Emperor and Sir Archibald Campbell which resulted in the Treaty of Yandabo in 1826.

Judson was ordained a Congregational minister. A precocious boy, he was sent to Brown University from which he was graduated with highest honours. At college, he became a rationalist of the type common in many New England colleges of that day. Later, however, he experienced a deep conviction of religion and studied theology at Andover Theological Seminary, the first purely theological institute in the United States. Then, he took a hand in developing an interest in foreign missions which led to the establishment of the A. B. C. F. M., and his assignment to the Far East.

The American Board was in reality a Congregational board. But on his way with his bride to India and Burma, he became absorbed in the biblical concept of baptism, and after his arrival in the East, he came to the conclusion that, scripturally at least, the Baptists were right. His strong New England conscience thereupon led him to seek and accept baptism. This made necessary an appeal to American Baptists to support him. They responded favourably to his appeal, and in doing so created the American Baptist Missionary Union.

He was married three times. All three women were remarkable and talented persons and showed rare fortitude in their endurance of the enervating climate, the strange food, the uncertainty and even persecutions which were allotted to them.

When one reads of the conditions of political tyranny and corruption which existed in Burma when the Judsons arrived and which still persisted at the time of his death, he realizes how much Burma owes to the British, and he wonders whether the Burmese or any Asiatic people, left to themselves and the Asiatic religion in which they were reared — even "The Light of Asia"—would ever have risen above the prevailing disorder and corruption of those days. And in the contribution of the west, the work of Christian missionaries, whatever their limitations, must never be ignored.

This is a "must" book for any missionary library, and it is a rare psychological study of the way in which personal ambition fused with an evangelistical fervour and a Calvinist resolution laid the foundation of the great foreign missionary enterprises of the United States.

Reviews in Brief

HIROSHIMA DIARY *by Michihoka Hachiya, M.D.* Translated and edited by Warner Wells, M.D. (Toronto: The Ryerson Press.) $4.25.

"This diary of the day by day eye witness account of events and the aftermath of the atomic bombing of Hiroshima is a terrible and tremendous book which should be read by all church members that their minds might be prepared for what may happen if war among the Great Powers were ever to break out again."

ACHIEVING REAL HAPPINESS *by Kenneth Hildebrand.* (Toronto: Musson Book Co. Ltd.) $3.00.

We have had a plethora of books on "How to be Happy," "How to get on Together," "How to Master your Moods," Etc. This is one of the better—much better—ones. The reason is that the evangelical note is not silent. A vital, religious faith pervades these pages. The minister will find here help in pastoral counselling and preaching.

CALVIN AND AUGUSTINE *by Benjamin B. Warfield.* Philadelphia Presbyterian Reformed Press.) $4.95 A.P.

There are 507 pages in this volume, the format is all that could be desired. The book is made up of articles, with one exception, from the Oxford Press. One cannot understand Romanism apart from Augustine, Dr. Warfield says. As to Calvin, he, according to Warfield 'supplied the sinew of the Evangelical Christianity in the past.' "The conclusion is clear—it can do it now." This is a book that should be purchased and one that you will never discard.

FACES ABOUT OUR LORD *by Owen G. Barrow.* (Toronto: The Ryerson Press.) $1.50.

This book deals with people associated with our Lord—His birth as well as His death—making them the basis of character studies. "It is well done."

KEY WORDS OF THE BIBLE *by Albert N. Williams.* (Toronto: Little Brown & Co. (Canada) Ltd. $4.50.

A trustworth guide to the original and developed meaning of over 450 words and topics which are the core of Old and New Testament religion. The book is informative, corrective, reliable, interesting. Text is numbered, indexed and cross-indexed. To all who preach or teach or want to understand the Bible this book is recommended.

WILDLIFE TRAILS ACROSS CANADA *by Hugh M. Halliday.* (Toronto: Thomas Allen, Ltd.) $2.00.

The author takes his readers right across the Dominion and even into the Arctic to learn about the life and habits of the wild creatures.

JEAN HENRI DUNANT *by Josephine Rich.* (Toronto: Copp Clark.) $3.35.

This is the well-told story of the founder of the International Red Cross and first recipient of the Nobel Prize for Peace. Young people should know about this man possessed with passion for the great cause, "All men are brothers."

GOD'S FAMILY *by V. M. Conger.* (Toronto: Oxford Press.) $3.00.

Jeremy Brown, nine years old, while watching television, suddenly finds himself among early Christians in ancient Rome, and returns with a deep appreciation and new realization of the Christian faith. The second half of the book visualizes God's influence on the lives of the Old Testament heroes. Using a combination of narrative and biblical language, the author writes for children.

FOOTNOTES; SIDEWALK SERMONETTES FOR SAINTS AND SINNERS *by Gaston Foote* (Toronto: G. R. Welch Co. Ltd.) $2.00.

This little book contains fifty short messages selected from those appearing in Dr. Foote's weekly column in the Fort Worth "Star-Telegram." His popularity lies in the fact that his columns are invariably pungent, wise and humourous and his subjects interesting.

REBEL RAIDERS *by Robert Ashley.* (Toronto: The John C. Winston Co.) $1.95.

This story, one of a series under the general title *Adventure Books* dealing with little known incidents in American history, is concerned with an incident in the Civil War escape of Confederate prisoners. The culminating scene takes place in a Montreal court where the judge is lenient. Illustrations are by Floyd J. Forbert.

A DOG FOR DAVIES' HILL *by Clare Bice.* (Toronto: The Macmillan Co. of Canada.) $3.25.

A tale of "a bonnie wee dog but dreadfully thin" when acquired by Davie. How he learns to herd sheep and aids in capturing sheep stealers thus proving beyond all doubt that he is Davie's dog, makes a good story for children.

ARISTOTLE'S METAPHYSICS. (Toronto: J. M. Dent & Sons (Canada) Ltd. Everyman's Library, Vol. 1000.) $1.35.

It is fitting in this 50th anniversary year of Everyman's that the 1,000th volume should be printed and that the selection should be "Aristotle's Metaphysics"—a collection of treatises. The editing and translating has been carried out by Joseph Warrington, with an introduction by Sir David Ross, the renowned authority on the writings and philosophy of Aristotle. This is an excellent volume and worthy of a place in Everyman's Library.

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CURTAIN

(Continued from page 12)

Orthodox Church, and also with the Deputy-Chairman of the similar council dealing with all other religious bodies. These Councils were set up, we were told, at the request of the churches themselves. They had no authority over the internal life or doctrine of the churches, but were concerned to administer the Soviet laws regarding religion, and to negotiate with other government departments concerning property, building materials, labour, etc. Leases on church property, all of which belongs to the State, are negotiated on a long-term basis at reasonable rentals. The Baptists told us that the offering at one service was sufficient for a year's rental. The government Councils doubtless do much to facilitate the work of the churches, and Mr. Karpov, who has been chairman since the inception of the Council in 1943, seemed to be genuinely interested in his work. One could not help but feel, however, that these Councils were in a position to know everything that the churches do, and that the church authorities must be under constant temptation to do nothing to lose favour. It is not a system that encourages the prophetic spirit — or that is intended to do so.

When we came away from Zagorsk Monastery, a beautiful place with traditions going back to 1331, and where still daily devotions and good works are offered up unceasingly, one of our delegation said, "How can the Communists ever hope to stamp out a Church as deeply rooted as this?" I do not believe they can, but I would be happier about the future of the Church in Russia if there were more relationship between its life and the ethical as well as the spiritual problems of our time.

Church and State

In one of our discussions, I challenged Metropolitan Nikolai sharply on the question of church and state. I did not see how a Christian could be true to the teaching of the prophets and of our Lord Himself without expressing criticism of the state when it fell short of the Christian ideal. I pointed to our own United Church statements concerning "Civil and Religious Liberty" and "The Church and International Affairs." A silent church could easily become guilty not only of acquiesence in social evils, but also of becoming a partner of the state in such evils. The Metropolitan reiterated firmly that the Church must not concern itself with politics, but must adhere to its own function of bringing the soul of man into relationship with God. He emphasized, however, that the individual Christian, both as a Christian and as a citizen, had the right and the duty to share in the nation's life and to criticize the State. Again, it must be emphasized that the churches in Russia have never been crusading bodies. Their attitude today is much the same as it was in Czarist days. The Orthodox conception of the nature of the Church itself differs from ours. We must not measure it by our yardstick. At the same time, we must share with them the wider insights and concerns for which we believe the true Church must stand.

Did our visit accomplish anything? I am sure it did. We have broadened our knowledge. We have formed friendships. We have worshipped together with fellow-Christians who will always think and feel differently about the West because we were there. We have learned lessons of faith, devotion and tolerance. We must find ways to continue this new relationship, so well begun. We must remember all our fellow-Christians in Hungary, in China, in Czechoslovakia and in Russia in our prayers. We must always speak the truth to them and about them—but we must speak it not in bitterness but in love. ●

Churches

THIS summer has seen much activity among the churches. *The Marquis, Sask., Church* was re-dedicated with the minister, Rev. T. E. Miller Nixon, in charge. Three years ago the interior was burned, but with much volunteer work by members, the church is now one of the finest up-to-date buildings in a rural district.

In the *Abingdon, Ont., Church* recently a baptismal font was dedicated, the gift of the family of the late Dr. J. M. Park, Hamilton, who had attended this church in his youth.

Bethel Church in Bruce Presbytery, Rev. John C. Hutton, minister, marked its centennial with large congregations and special services. Rev. D. D. Gaynor, Chatham, was speaker on Sunday, and Presbytery was represented by Rev. W. H. Summerell. A Centennial Dinner the previous night brought nearly 400 members and friends together.

An addition, to cost about $45,000, is being built to *King St. Church, Trenton, Ont.,* Rev. George J. Minielly, minister. This will give it a most efficient plant. This church has served the community over one hundred years. The new addition will contain auditorium, parlour, class rooms, choir rooms, vestry. The work has had a three year term of planning and half the money needed is already in hand.

Knox Church, Brandon, Man., Rev. J. T. Horricks, minister, has dedicated a new $260,000 church building in solemn service conducted by the minister as Chairman of Presbytery, while Rev. F. J. Douglas preached. Five consecutive week-day services of worship were held following the dedication, with special speakers including Rev. B. O. Whitfield, Rev. D. M. Burns, and Dr. C. H. Best. Over 6,000 people attended.

The first *Maritime Conference Men's Council* under the Board of Men was formed at the Berwick Camp this summer. Mr. Fred MacKinnon, Halifax, is President, Mr. Allison MacKinnon, Charlottetown, Vice-President, and Mr. Frank Wellard, Halifax, Chairman 1957 Maritime Laymen's Conference.

The *Ronald Crowell Memorial Children's Centre* at Berwick Camp was given by Mr. and Mrs. Osborne R. Crowell, Halifax, in memory of their son.

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Illustrated story from "Ke Sooni" for Primary age.

LET'S VISIT KOREA NOW—Colour, MSS, service charge $1.00
Problems and opportunities facing our missionaries.

THE YEAR THAT FLOWERED—B & W, record, service charge $1.50
Story of Chinese refugees and their problems in Hong Kong.

THREE HAPPY BOYS OF MALAYA—Colour, MSS, service charge $1.00
This filmstrip should help primary and junior children come to a greater appreciation of the children of Malaya.

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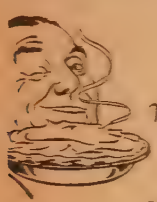

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STATE OF CHURCH

(*Continued from page 7*)

heweth therewith or shall the saw magnify itself against its use?"

We, too, are in danger of "such boastings as the Gentiles use," or to use another picture of the same book, we, too, manufacture gods out of the residue and bow down and worship—we manufacture gods out of the idols of the market-place because the demands and requirements of the true God are not endurable.

Materialism cannot satisfy the human spirit. We in Canada have not yet exalted materialism to the place of a religion, but we are in danger of so complacently and even boastingly using our resources for our own selfish purposes that the sterner calls of the Gospel go unheeded.

In a recent book, Dr. Georgia Harkness says that secularism is the modern rival of religious faith. I hope I may be pardoned for mentioning that quite a few years ago on relinquishing the Presidency of the Saskatchewan Conference, I referred to the fact that thousands lived as if God did not matter and moreover felt no sense of unease in this attitude. Nor were these for the most part roysterers and evil livers but decent, respectable people even as you and I.

The number has not decreased nor is the prevailing mood of our country likely to change this. It is, therefore, of supreme importance that the National Evangelistic Mission set as its prime objective not merely the reconsecration of the enrolled church member and adherent but the winning of this great mass of secularized people to a spiritual view of life.

The Use of Leisure

Man's mastery of the machine (or should I put it conversely — machine's mastery of man?) has done much for our way of life, but as always the Church—our Church—should face the opportunities which a machine-dominated civilization presents. Without going into the history of this, the end result is clear. Man today can produce more with fewer hours of labour than ever our ancestors dreamed of. The shadow laid on the man with the hoe, bowed by generations of work, has largely disappeared in Canada. Our agriculture has become mechanized and the processes of industry have become a matter of automation.

One of the results has been the increase in the leisure time available for most of us. Not long ago someone on the radio forecast a week of five six-hour days. Thirty hours of work, fifty-six of sleep, makes 86 hours out of a total of 168 hours of the week. What are we to do with our leisure? I should like to suggest that the right use of leisure is a major concern of the Church. We have said a good deal about shorter hours of work, better working conditions, mothers in industry. I have no particular criticism to make of these, but I should like to express my judgment that the time has come for the Church to speak with at least as much assurance on the right use of leisure as it has on the other problems I have mentioned.

Time does not permit of any further reference to matters affecting the well-being of the Church in Canada.

Tribute to Chaplains

During the last 12 months I have had the privilege on behalf of the Church of visiting a number of countries. I attended the Conference of the Methodist Church of Great Britain at Leeds. It is well for us to keep closely in touch with our Mother Churches. Dr. Scott visited the General Assembly of the Church of Scotland in 1953. No doubt future Moderators will be encouraged by the Advisory Committee to continue this practice.

In July and August, in company with Dr. Long and Dr. W. Norman McLeod, I spent some ten days in Russia.

Prior to going to Russia, I spent a fortnight visiting the Canadian Forces serving NATO in Germany and across the border in France. It was in a sense an unofficial visit, as a very official visit had been made in 1955. I met most of the Chaplains both in the Army and in the R.C.A.F. and observed the work they were doing.

It is not, I think, very apparent to us in Canada what a very great work is being done. I think of one R.C.A.F. Wing where the work of the Protestant Chaplain could be considered as being quite enough for one man if he were to do the work demanded by the personnel on the station itself, but, in addition, the married quarters are nine or ten kilometers away. At the married quarters there is a Protestant Sunday School with an enrolment of some 300. I came away filled with genuine admiration for the work of the Chaplains and of gratitude that we (all Protestants) are so well served.

Value of Overseas Visit

It has been my privilege to visit Korea and Japan and to spend two weeks in the former and four in the latter country. During this time I met all the missionaries, both those of the Overseas Missions Board and the Woman's Missionary Society. . . .

The Church sent me to visit these two mission fields. I did my best to assure the missionaries and the churches that our Church was interested, but actions speak louder than words, and they might well say, "Your actions speak so loud that we cannot hear the words of the Moderator."

I trust that the Moderator to be elected will be privileged to visit other of the Overseas Mission Fields. That should be one of the routine duties of each Moderator so that regularly the Church outside Canada might become aware, in some small way, of the concern of the Church in Canada.

So, with gratitude to God and thanks to all my brethren, lay and ministerial, I return to you the task entrusted to me believing, not that I have done all the things I ought to have done, but that I have not done too many things which I ought not to have done. ●

COUNSELLING

(*Continued from page* 16)

tacular, for many in these times Athenian-like seek "new" things. Don't fumble!

I suggest also:

III. Fake Not

Faking has in it the idea of imitation, unreality, of dodging. Judas faked friend-

ship for Christ and betrayed Him with a kiss. The Romans faked a story that Christ was stolen from His tomb by His disciples.

As ministers of Christ we are to be real, to be ourselves. Imitation of others in the pulpit is unnecessary as it is unimpressive! Don't *try* to be a Demosthenes, a Peter Marshall, a Bishop Sheen, a Vincent Peale. You have your own God-bestowed gifts or you would not have been commissioned by God.

There is no need of being super-pious, but there is the need of being righteous—a totally different thing. Don't pretend; be yourself. Sincerity in Christ's service is invaluable as the Cross is in Gospel proclamation.

And, finally,

IV. He Fail Not

"I have prayed for thee that thy faith fail not," said Christ to Peter (Luke 22: 23).

Really, we only fail, when we fail in the line of duty. You don't necessarily fail, because the crowds do not attend on your ministry. They failed Christ in the end. The crowd could be your greatest danger, as Dale of Birmingham confessed. If we put the crowd before the Cross it will be a colossal calamity. This is confirmed by P. T. Forsyth when he says: "Where your object is to secure your audience, rather than the Gospel, preaching is sure to suffer."

Face this—the world's measurement of the success of the preacher is largely the crowd and the weight of the collection plate. This, alas, is sinuously entering the higher ecclesiastical echelons. But God's tape-line to us as ministers is: ARE YOU FAITHFUL TO THE DEPOSIT OF THE GOSPEL REPOSED IN YOU? The rest does not matter greatly. "The note of the preacher is the Gospel of a Saviour. The orator stirs men to rally; the preacher invites them to be redeemed." (Forsyth)

FAIL HERE, AND YOU HAVE GREATLY FAILED! FAIL HERE, AND YOU HAVE FAILED CHRIST.

30 Sectors in 1957

THE sector plan of church fund-raising came in for some detailed explanation and study, when the first Canadian Sector Directors' School was held at Aurora, Ont., this summer, under auspices of the Stewardship Committee of the Canadian Council of Churches.

It was directed by the Rev. Sterling Kitchen, associate secretary of the Missionary and Maintenance Department.

The school was held to train directors for the local budget sectors being conducted this fall and winter in eleven Ontario cities. Forty delegates attended, from Vancouver and Calgary in the west, and from Windsor to Montreal in the east.

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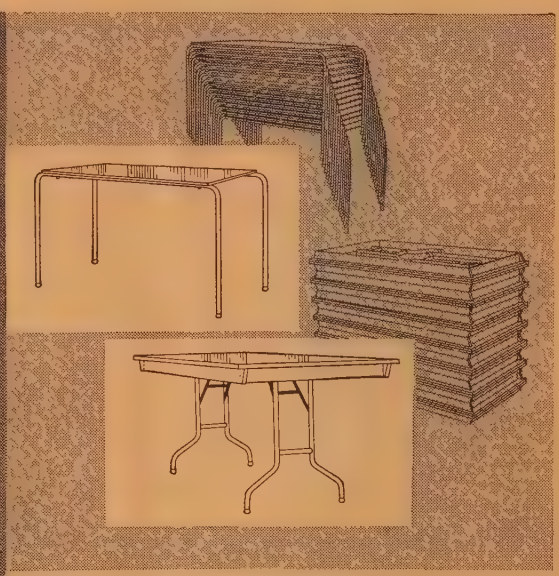

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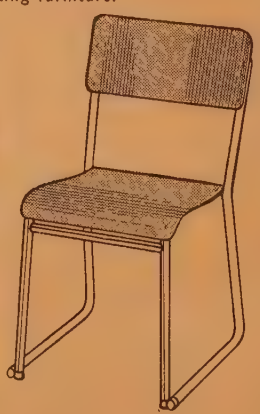

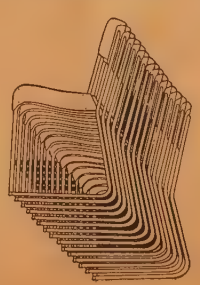

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FUTURE

(*Continued from page* 13)

we cannot hope to meet through immigration . . .

We intend to take the greatest care to place the young Indians who have taken these courses with the kind of farmers who will guide and encourage them, and be prepared at times to overlook the lack of skill and experience which will be inevitable while they are learning . . .

We are also, in Alberta, training Indian girls in the rudiments of household science with a view to equipping them to take employment as domestic workers or as workers in hospitals and institutions.

Here again we are going to try to place the trained workers in rural areas and small communities, because we believe the transition from nomadic life will not be so difficult as it would be in large cities.

And we are going to take the greatest possible care to select sympathetic employers for these Indian girls.

There is no question in my mind that the most important of all the activities of the Indian Affairs administration, so far as the future is concerned, is education.

Traditionally, Indian education was carried on in residential schools, conducted under the auspices of the churches, and I cannot find words adequate to praise the devotion of the teachers in these schools over the years.

Residential schools still have a large place in Indian education, and they will continue to have a large place as long as many of the Indians live nomadic lives, as long as the standard of living of many Indians is low, and as long as there are many Indian children who are orphans or whose families have been broken up. And one thing that I hope may be possible over the next few years is to have many of these Indian orphan children adopted by other Canadians . . .

But for Indian children—and they are the majority — whose parents are living together in good homes, we believe the children are happier in day schools, and we believe, too, they will be better able to face the adult world if they have enjoyed normal family life during their school years.

We are convinced that, wherever circumstances make it possible, it is better for Indian children to attend the same schools as other Canadian children, and to associate with other Canadians in the same classrooms and on the same playgrounds.

Education appears to be the main key not only to useful employment but also to the eventual integration of the Indians.

Changes Discussed

The Indians, of course, will not have achieved the full citizenship to which the Prime Minister referred in 1949 until they have the right to vote in Federal elections.

At the present time, Indians who are veterans of either of the great wars, and

heir wives, have the right to vote, and ny Indian may acquire the right to vote y renouncing his right to exemption from ertain taxes on his personal property and n income earned on the Reserve.

I think most of us feel that, just as here should be no taxation without epresentation, so also there is something epugnant about the idea of representation ithout an equal obligation to bear the urdens of citizenship.

This is one of the problems that will ave to be solved in the future . . .

If our Indians are to have their rightful lace in Canadian life, I am convinced that hey must be encouraged to accept just as uch responsibility as they seem able to ear, and that the more responsibility they an accept for their own affairs, both ndividually and as Bands, the happier they ill be and the greater will be their con-ribution to our common Canadian life. ●

New Hospital Unit at Gimili Camp

JULY 19th was a great day at the Sparling-Robertson Fresh Air Camp hen the new Hospital Unit at the Gimli, Ian., site was officially dedicated. This ill mean that many who otherwise would ot have a vacation will be able to enjoy nd benefit by two weeks or more at camp. he $30,000 building was erected by dona-ons from all sections of the Manitoba onference and furnished by the United hurch Women's Associations in Manitoba onference.

The whole Church is familiar with the ork done by this Fresh Air Camp organ-ation over half a century. Six hundred nd forty-six girls and boys and mothers ere cared for in the camps and hospital amp unit last year. Now with the new uilding in operation, a project dear to the eart of Rev. John White, the Superinten-ent, the increased facilities will make ossible even greater service. The one-torey building contains eight wards, a ounge, kitchen and nurses quarters. Started n September, it was completed in June. Miss Alice Mitchell is Director, assisted by ean Thompson, R.N., and Jessie Kerr.

It is expected there will be 150 patients ared for in the new unit this year. No ne is denied entry because of financial ifficulties. Patients able to pay give ontributions to the Hospital fund.

The dedication service in charge of Mr. V. F. Lough, Chairman of the Board was ddressed by Rev. F. J. Douglas, represent-ng the Conference, while Mr. White gave n historical sketch and Rev. J. Esek tewart read the Scripture and took the rayer.

Following the ceremonies the 29th annual Camp Hospital Tea was held on the rounds.

The Rev. J. Lorne Graham of Dominion Church, Ottawa, has accepted a call to Milton, Halton Presbytery.

The Rev. Walter Spence of Calvary Church, Montreal, Que., has been called to Norwood Church, Winnipeg, Man.

A Justice of the Peace at Bella Coola, B.C., and a Stipendiary Magistrate at Berens River, *Rev. Thomas Neville, D.D.*, who with his wife celebrated their Diamond Wedding anniversary recently, claims to be the only minister to have held those posts. They live in Winnipeg.

EVERY FAMILY PLAN

The following congregations have recently enrolled in THE OBSERVER Every-Family Plan:

Saskatchewan

Eyebrow Church, Tugaske
Hoosier Church, Laverne
Piapot Church, Tompkins
Adanac
Maidstone
Carnduff
Kelvington

Ontario

Metropolitan, London
George St., Peterborough
Barrie Hill, Eramosa
Temiskaming
Manitouwadge

Manitoba

Kenville
Manitonas
Oxford, Winnipeg

Maritimes

East Saint John, N.B.
Jacquet River Church, New Mills, N.B.
Boularderie, N.S.

British Columbia

First Church, Vancouver

1,715 congregations have now enrolled and the circulation has reached 169,347.

The late DR. HUGH DOBSON, former Associate Secretary, Evangelism and Social Service

REV. HUGH DOBSON, D.D., an officer of the Methodist and United Churches for thirty-eight years, died in Vancouver, B.C., on June 8th. He inaugurated many of the social services now given in the Churches; held the first Social Welfare Exhibit in Saskatchewan; pioneered in the care of the aged; gave leadership in the rehabilitation of the disabled, in the problems of the immigrant, in unemployment, and many of the pressing social problems of the time.

Influenced in early life by Dr. MacKay of Formosa and Rev. T. Albert Moore, D.D., Hugh Dobson became a brilliant student and forceful debater in Wesley College, Winnipeg, was ordained in 1906, and following his marriage to Edythe Thomas in 1908 became minister at Grenfell, Sask., a happy experience. It was from the post of Registrar of Regina College that he became, at the invitation of Dr. T. Albert Moore, a Field Secretary of the Board of Temperance and Moral Reform of the Methodist Church. At Church Union in 1925 he became Associate Secretary of the Department of Evangelism and Social Service. He retired in 1951.

Dr. Douglas H. Telfer in his addresses at the funeral service described Dr. Dobson as a man of strong conviction, complete commitment, wide social concern, great courage, and Christian vision.

Dr. Dobson is survived by his wife, three sons, Hugh, Dr. Albert, Arthur, and two daughters, Norma and Pauline.

Death Notices

WM. ROBERT MOFFAT died in Toronto July 18th, aged 80 years. An elder in North Broadview Church he was active in M. & M. work in Presbytery, Conference, and General Council. He was also class leader and Sunday School superintendent.

MRS. DUNCAN MacRAE, widow of the pioneer missionary to Korea, died at Baddeck, N.S., aged 80 years, following a long illness. In 1900 they were married in Tokyo, Japan, and went to the new field where for forty years they served the Church and the people. Mrs. MacRae's work, particularly with Korean girls was outstanding. She is survived by one son and two daughters.

REV. A. E. COOKE died in Vancouver, August 7, 1956, aged 79. His ministry was in the Pacific Coast province. He organized Station CFKC which originated broadcasting there, this station later merging with CKWX. He was always on the side of good causes — Civil liberties and Temperance among them. His widow survives; also two sons and two daughters.

REV. W. E. S. JAMES died July 1st, 1956, in Simcoe, Ontario. Son of the parsonage, he was graduated from Victoria and married a fellow student, Abbie Stephenson, in 1907. He served a term among Alberta Indians and sixteen years on Hamilton Charges. He was active in community and temperance affairs. His wife, two sons and one daughter survive.

REV. IAN MACKAY died suddenly in Vancouver, August 1st. After being graduated from Pine Hill, and ordained, he served pastorates in Manitoba and Nova Scotia before going into the Air Force as chaplain. Later he spent a term as Principal Welfare Officer for UNRRA in Germany. Returning to Canada, he was assistant at Kingsway-Lambton, Toronto, then ministered at Vanderhoof, B.C., and Jasper, Alta. He retired because of ill health in 1950. He is survived by his wife.

REV. A. B. HUBLY, Montreal, died on June 2nd, aged 84. After an interval of teaching he studied for the ministry of the Reformed Episcopal Church and married Miss Gertrude Hawkin. Later he joined the Presbyterian Church and served charges in Ontario and Quebec, retiring ten years ago. He is survived by a son and two sisters, one of whom is Mrs. Willard Brewing of Toronto.

REV. R. K. LEMKAY died at Grimsby, Ont., August 6th, after an illness of two months, aged 39 years. His ministry included four years in the West, a term at Binkley Church, Hamilton, and from 1950 at Trinity Church, Grimsby. He was a trained musician, and was particularly interested in boys' work, as well as in community endeavours. He is survived by his wife, his mother, two sons and a daughter.

REV. GEORGE BRUCE RIDLAND, pioneer British Columbia minister, died in California recently. He was one of seven young men coming to Canada from England in 1906 to enter the Methodist ministry. He served the regular ministry, did marine work on the coast and was prison chaplain. He went south in 1951 and died at his daughter's home. He is survived also by a son.

IRENE GERTRUDE TOOMBS, wife of the late Rev. Herbert W. Toombs, died in Ottawa, May 9th. She married in 1897 and with her husband served in various pastorates in the Maritimes, Alberta and Saskatchewan. She worked in the W.M.S., the W.C.T.U., Bible Society, and in choirs. She is survived by two daughters and four sons, one son, Gordon, being a minister.

WILLIAM McCLURE, M.D., LL.D., died in Toronto, Ont., July 16, 1956, several months after celebrating his 100th birthday. He was a medical missionary to Honan and served his last twenty years there as a member of the medical faculty of Cheeloo University. Dr. McClure is survived by his son, Dr. Robert McClure, and Mrs. McClure. medical missionaries on furlough from India.

REV. J. R. WILKINSON died at Meaford, Ont. A graduate of Albert College and Victoria University, he was ordained in 1897. He served a number of Ontario charges, retiring in 1950. He is survived by his wife, one son and one daughter.

Can You Help?

A Scottish minister has asked us to try to obtain information about the brother of one of his older parishioners. The name is Matthew Glover, a bricklayer by trade. He came to Canada in 1910, went to Bankhead, Calgary, served overseas. Last heard from in 1919. He would be 68 or 69 years of age.

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Death Notices

MR. JOHN ROBINSON, Vancouver, honorary president, National Council A.O.T.S., died July 19, 1956. He took a prominent part in community and church affairs, acting on boards and committees, including Naramata and the National Council A.O.T.S.

REV. HENRY JAMES HARNWELL died at Walkerton in his 90th year. He attended Albert College and Wesleyan in Montreal, being ordained in 1894, and served in Ontario. He and his wife, the former Jemima Alice Stanley, celebrated their 60th wedding anniversary in 1954. He is survived by his wife and two daughters.

REV. JOHN DARIUS MANLY died at Langley, B.C., aged 86 years. He served the Methodist Episcopal Church before going to Saskatchewan, where he engaged in temperance work and served a number of charges. His wife predeceased him in 1952. He is survived by three daughters and two sons.

MRS. W. D. LEE, wife of the late Rev. W. D. Lee, Life Member of the W.M.S., died July 12th, 1956, in Weston, Ont. From Belfast, Ireland, she came with her husband when he entered the Presbyterian ministry. Their work was mainly in Ontario. She is survived by a son and the daughter with whom she lived.

DR. EDWARD CORRY WILFORD died at Toronto, June 5, 1956. He served as a medical missionary in West China, was superintendent of the Church Hospital at Chengtu, Professor of Surgery in the Medical College and head of the Dept. of Surgery. He retired in 1950. He is survived by his wife, a son and daughter.

REV. ROBERT PEARSON died in Vancouver July 3, 1956. After ordination he served in Alberta churches and as a Y.M.C.A. secretary. Enlisting and going overseas he was elected soldier member of the Alberta Legislature, winning a second term. He organized Western Canada Baseball League. He is survived by a daughter and grandson.

REV. F. E. WAGG died in Stratford, Ontario, on July 17th, in his 71st year, following a brief illness. For twenty-nine years he was Professor of Economics at Regina College, and following his retirement served several Ontario charges. He is survived by his second wife, two sons and four daughters.

MRS. F. W. LANGFORD, wife of the former Dean of Emmanuel College, died in Toronto, Ont., August 14, 1956, in her 77th year. Mrs. Langford was born at Union, Ont., as Ida Bell Dadson, and lived with her husband in pastorates at Embro and Monkton, Ontario, and Vancouver, B.C., before Professor Langford was called to the staff of Victoria University in 1919. Professor and Mrs. Langford celebrated their fiftieth wedding anniversary only a few days prior to her death. She is survived by her husband and a son, Dr. Norman F. Langford, of the Board of Christian Education of The Presbyterian Church, U.S.A.

Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Western United Church, Ottawa, Ont., will be vacant October 1st. Interested ministers please write to Bruce I. Wallace, 53 Spruce St., Ottawa.

Glen Margaret four-point pastoral charge, Halifax Presbytery, will be vacant October 1st. Interested ministers please communicate with Mr. Henry M. Evans, Recording Steward, Boutilier's Point, Nova Scotia.

Dominion United, Ottawa, Ontario, will become vacant in November 1956. Interested ministers are invited to communicate with Chairman of Pastoral Relations Committee, W. H. Scrivens, 48 Sunset Blvd., Ottawa, Ont.

Calvary United Church, Westmount, Montreal 6, P.Q., due to the resignation of its minister to take effect September 30th, will be glad to hear from interested ministers. Please write F. N. Stephen, 4328 Marcil Ave., Montreal 28, P.Q.

Morrison St. United Church, Niagara Falls, Ont., is now vacant. Applications will be received by Pastoral Relations Committee. Interested ministers please write R. L. Fluhrer, 1286 Stuart Avenue, Niagara Falls, Ont.

Beaverlodge United Church requires full time minister. Three-point charge Peace River Presbytery. Write J. O. Johnson, Recording Steward, Beaverlodge, Alta.

Wanted: Minister for Oyen, Alberta, United Church, four-point circuit. Duties to commence Oct. 1st. Apply to C. G. Peterson, Oyen, Alta.

Foam Lake five-point charge, Yorkton Presbytery requires minister. Kindly write to Secretary Pastoral Relations Committee, Mrs. E. O. Johnson, Foam Lake, Sask.

Deloraine-Medora Pastoral Charge now vacant. Interested ministers please write Mrs. J. A. Whitlaw, Secretary Pastoral Relations Committee, Deloraine, Man.

The Franklin Centre Charge, Montreal Presbytery, is vacant. Interested ministers please write Mrs. J. Manning, Franklin Centre, Que.

Williamsburg two-point charge vacant Oct. 1st, 1956, in Seaway valley community. Interested ministers please write Ethan Algire, Williamsburg, Ont.

Douglas Pastoral Charge vacant, three points. Ministers apply to M. G. McNab, Secretary, Douglas, Ont.

Eganville pastoral charge is now vacant. Interested ministers please contact James Moore, Chairman of Pulpit Committee, Eganville, Ontario.

Fort Saskatchewan two-point charge, vacant September 1st. Interested ministers write Mrs. A. A. Williston, Fort Saskatchewan, Alberta.

Onondaga and Salt's Springs, two-point charge, Brant Presbytery, is now vacant. Ministers interested apply to Earl Hamilton, R.R. 2, Cainsville, Ontario.

South Burnaby United Church is vacant. Interested ministers write to Rev. A. MacLean, 4006 Imperial Street, South Burnaby, B.C.

Bayfield, N.B., five-point pastoral charge is vacant. Ministers interested please apply to Carl C. Allen, Recording Steward, Melrose, N.B.

Maxwell pastoral charge, Grey Presbytery, vacant. Four points, three per Sunday. Please write Mr. Joseph Wright, Maxwell (via Flesherton), Ontario.

Wesley United Church, Toronto, vacant. Ministers interested please communicate with W. G. Chipp, 20th Floor, Star Building, Toronto.

Gladstone (Man.) Pastoral Charge (two-point) becoming vacant Nov. 1st. Interested parties contact B. L. MacKenzie, Gladstone, Man.

Wakefield-Alcove three-point charge, serving five preaching points in summer with student assistant will be vacant Sept. 1st. Please write Donald W. McGarry, P.O. Box 173, Wakefield, Quebec, Secretary, Pastoral Relations Committee.

The Pulpit of First United Church, Melville, Sask., will be vacant September 15th. Interested ministers please write J. K. Reynolds, Secretary, Melville, Sask.

Publishing House Notes

WE have several important books by Canadian ministers and scholars, either just published or about to appear shortly.

The Light and the Flame ($3.50) is the title of a volume edited by Professors R. C. Chalmers of Saskatoon and John A. Irving of Toronto, dealing with various aspects of the relation between Modern Knowledge and Religion. Seven scholars trace the development during the last fifty years in the sciences, philosophy and theology. These are necessarily interwoven in our understanding of the meaning of life. Helen S. Hogg, Archibald G. Huntsman, William S. Taylor, Murray G. Ross, John W. Grant have written chapters as well as the editors.

Legal Aspects of Church Union by Gershom Mason ($4.00) is a really valuable book, setting down the discussions and decisions leading up to the Union of the Congregational, Methodist and Presbyterian Churches in Canada in 1925. The author is the distinguished legal counsel who prepared the necessary legislation, and who has served the Church notably and extensively ever since. This book is not only an important record but also a readable and interesting volume.

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Rev. R. J. Smith and Mrs. Smith were guests of honour when the congregation of Mayfair Church, Saskatoon, paid tribute to them for their sixteen years of service to that church and community and wished them well in retirement.

Rev. G. Cameron Quigley, Morrison St. Church, Niagara Falls, Ont., has accepted a call to Division Street Church, Owen Sound, Ont., to become effective in mid-September.

Year Book, 1956

The Year Book, 1956, is now ready and is being distributed in accordance with the following resolution of the General Council:

1. That one copy only be sent each minister in the active work for the use of himself and his congregation.

2. That one copy of the 1956 *Year Book* be sent to each minister who is a member of the Pension Fund, on his request; and that this decision be announced in the Church press.

3. That two copies be sent the library of each university, theological college and secondary school connected with The United Church of Canada.

4. That pastors or Church officers desiring extra copies shall be charged at the rate of $2.00 per copy.

5. A copy will be sent forward by first mail after the reception of the request from any retired minister of The United Church of Canada.

6. Note the address: Secretary, General Council, Room 421, Wesley Bldgs., 299 Queen St. West, Toronto 2-B, Ontario.

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